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SERVIUS

ON

THE TROPES AND FIGURES

OF

VERGIL

A DISSERTATION SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS UNIVERSITY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

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INTRODUCTION

The Commentary on the poems of Vergil which is commonly attributed to Servius is now considered to be of a two-fold character. It contains a shorter version, based on a large number of MSS, in the superscriptions of which Servius is expressly named as the author, a more extensive commentary, based on few MSS with no indication of authorship. The former is generally referred to as the common text of Servius, or the Vulgate to distinguish it from the additions first published by Petrus Daniel in his edition of Paris, 1600, which have since been known as the Servius or Scholia of Daniel. Both were the original works of Servius, to which the result of later additions still remain[1]

[1] Quite distinct from the Scholia of Daniel are the countless additions to the Vulgate of late Italian MSS (Thilo, Servius Vol. I page XCI).

an unsettled question, + both the longer + the shorter commentary still find advocates to advance their claim to authenticity. Among modern scholars Nebdeck holds to the genuineness of the longer, Thilo to that of the shorter Commentary,[1] relying on the authority of Isaiah[2]. Those accepted the opinion of Thilo, + refer to the short Commentary as Servius, to the longer as the "Scholia of Daniel".[3] For a concise

[1] For a review + criticism of the discussion between Nebdeck + Thilo see Thomas, Essai sur Servius etc pp 136-67, Nettleship, Jour. Phil Vol X p. 153 ff, Lectures + Essays p. 311 ff.

[2] Gesch. der Röm. Lit. 4te Aufl. § 431, 2

[3] I have noticed incidentally the following differences between Servius + the Scholia of Daniel:

I Terms used by Servius not in the Scholia of Daniel.

Κατ' ἐφοχήν (p. 54), *Ὀνοματοποιία (p. 70), Παρομοίωσις (p. 78), *Πλεονασμός (p. 84), Ἀπόφασις (p. 85), Διεξευγμένος (p. 89), Συναλοιφή (p. 90), *Ἀντίθεσις (p. 92), Καὶ ἐπὶ τῶν, καὶ ἐπὶ τῆς (p. 93), Κατ' ἐπιμερισμόν (p. 94), *Ὑπερβατόν (p. 98), Παρεκβολή (p. 107), Τροπή (p. 116), *Σύγκρισις (p. 126),

* Servius only once

rient means of distinguishing the one from the other. I have followed Thilo's method (part III) of using Roman characters for the Enumeration of Servius, Italics for the Scholia of Daniel.

Antiptosis (p. 148), Pleonasmus (p. 183), Cacozeluton (p. 193), *Cacosyntheton (p. 211).

II Terms used by the Scholia of Daniel not in Servius:

*Metalepsis (p. 80), *Climax (p. 187).

III Different terms used by Servius & the Scholia of Daniel.

Servius uses Hysterologia = Anastrophe: the Scholia of Daniel use Hysterologia = Hysteroproteron (p. 115).

Servius always mentions the special form of Zeugma: the Scholia of Daniel only the general term (p. 172).

Servius prefers iteratio = Tautologia, the Scholia of Daniel prefer repetitio (p. 198).

Servius prefers the form ellipsis, the Scholia of Daniel, eclipsis (p. 208).

The Scholia of Daniel agree more nearly with Quintilian's explanation of the Zeugma - verbum pro participio, than Servius does (p. 135).

M. Thomas (Essai sur Servius &c., p 200) remarks:
"La manière dont quelques-unes (de ces fegures) sont
For parallel statements concerning the object of
Epithetes, cf. Servius at aI 1/3, the Scholia of Bauer
at aI 323 (p. 66).

It is in favor of the mutual independence of Ser
vius & Macrobius that the Commentary does not re-
mark as new a single one of the 30 examples men
tioned as novelties in syntax & diction by Servius,
the interlocutor of Macrobius (6, 6, 1-11); for the other
hand the Servius of Macrobius does not include in
his list one example from 20+ noted as innova-
tions in the Commentary (p. 157). It seems hardly possi-
ble, when we recall Macrobius' habitual practice
in appropriating from the writings of others, that
he should have taken the trouble to collect new
examples, when a number already noted lay con-
venient for use. It is far more probable that he
& Servius both drew their examples from some
larger collection as a common source.

désignées (Ecl II 321 septima explicata pars, IX 459 decima tacta prodoxis)' suppose un classement qui donnaient sans doute les traités spéciaux auquel renvoyait le Commentaire". Preceding this statement is a brief summary of the regions noted by Servius in Book I of the Aeneid. Nothing like detailed treatment is attempted / the survey of the ground is most cursory, yet enough is presented to show how wide a range of Trope / Figure Servius recognized in the very beginning of his Commentary. It was suggested to me that a careful examination of the field might prove fruitful of results, not only of interest as touching the Commentary of Servius, but helpful in determining more accurately the general method of treatment of Trope & Figure which Servius found among the grammarians who preceded him. Traces of a classification might be concealed under the broad surface of Servius' numerous definitions / explanations, these should investigation fail to discover any definite / formal

' Cf. GI 514 tertia antithesis.

arrangement, the search would at least reveal from one point of view Servius' attitude towards his predecessors — how far he depended on them, how far his Commentary may be regarded as original & independent.

Accordingly I have made careful & I believe, complete collections of the Tropes & Figures mentioned in the Commentary on the Aeneid, Eclogues & Georgics, & in the two recension Scholia of Harvard. I then used throughout as the basis of my work the text-edition of Thilo, though with frequent reference to the earlier edition of Lion. The sum of the collections has been large (more than 3000 examples noted) & the results may fairly claim to be exhaustive, even though in all cases exact figures have not been given.

The object of my investigation has been twofold — to discover:—

I Did Servius have any system of classification previously determined by which the various Tropes & Figures were to be grouped together according to the Bibliography (p. 22).

some principle of relationship, either inherent or applied?

II To what extent in his treatment & discussion of Tropes & Figures did Servius depend on the works of the authorities who had preceded him?

The first question may be answered in the negative. Nowhere does Servius make any statement that reveals a purpose to arrange his treatment of Tropes & Figures according to any formal, & precise system. Such a classification would of necessity have begun with definitions of a Trope & a Figure, but not only is the definition of a Trope lacking, but Metonymy & Synecdoche also are explicitly mentioned as Tropes by Servius. Figure is defined as "that which becomes a fault in theory through its context" (& Virgo figura est contra id quod omnium artium ratio vitiat), but this applies to a grammatical & not a rhetorical figure. Nor does schema or colon as depend in the same connection as perfecta sermonum con-

is, more anything, more than the combination of words in perfect conformity to the grammatical rules of composition. Thus at the very outset we must set definitions elsewhere, nor do we find any statement that comprises the relation of an individual Trope or Figure to a general group. Each category appears to stand on an equality with each other: e.g. at a x 27 Battle-phrases is used for Metathesis, a special form.

The second question, which involves the extent of Servius' dependence on his authorities, must be answered by a comparison of his statements with those of the Grammarians. As introductory to this detailed discussion I have first given a summary of the results there obtained; & in order that Servius' numerous comments may be presented in an intelligible manner, I have grouped them into the two general divisions of Tropes & Figures, each with its appropriate sub-divisions. As it has been already remarked that Servius gives no general definition

of a Trope we may at once proceed to consider in detail the various individual Tropes.

It cannot be inferred from the fact that Servius shows so little in common with the Grammarians[1] in regard to Metaphor that his treatment is in any special sense original. That he fails to make formal recognition of their categories surely cannot be considered an advance in method; & with no principle to guide him it is not surprising amid such a wilderness of examples that his path & theirs should fail to run parallel. It must not be forgotten however that this lack of agreement may be more apparent than real, & special notice should be taken of the fact that Servius recognises the distinction of the Grammarians between metaphorae reciprocae & metaphorae unius partis.

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[1] For the sake of convenience I have referred throughout to Sacerdos, Donatus, Charisius & Diomedes as "the Grammarians".

The agreement in Synecdoche is almost perfect for the solitary exception can be regarded as a very possible confusion of terms. Servius seems to show here the influence of Donatian for the Grammarians say nothing of species for genus, ab eo quod praecedit id quod sequitur, or the opposite.

With respect to Metonymy the agreement is also close, though Servius does not often use the term. The connection between the last form of Metonymy τοῦ κατ' ἐξοχήν is so close that it is strange that Volkmann should have failed to notice it.

In the discussion of Antonomasia & Epitheton the Grammarians & Servius are not one in theory & definition, but in the practical treatment Servius is far more careful to observe the distinction between them.

Servius' simple note on ὀνοματοποιία shows agreement with the current tradition.

The difficulty of deciding between κατάχρησις & Metaphor would make any agreement of Servius & the Grammarians extremely unimportant, but com-

parison only reveals a difference of view, which is hardly surprising. Metalepsis is also employed in several instances, & Servius' comment on the stock example of the Grammarians shows full agreement.

In spite of the lack of a definition for Metalepsis it is fair to conclude that Servius agrees with the Grammarians, although handled in his Commentary, Servius regards it as a form of Synecdoche.

Servius gives a practical explanation of Allegoria (proper) which consists in understanding of the Trope in the usual sense, & also mentions (Comm in Bec.) the same number of divisions that is given by the Grammarians. The slight evidence afforded by Ecnigma is in favour of agreement, & Ironia also exhibits the same conditions. Servius' knowledge of Rhetoric is shown by his recognising in the speech of Juno (Aen. Bk II) an example of Diasyrmos - a rare & special term. Sarcasmos he defines in the very words used by the Grammarians & for an example of Astismos he selects the same passage that they

geo. Servius comments on all the words cited by the Grammarians as examples of Antiphrasis, although giving no definition of the term. Both Donatus & Servius recognizes εἰρημένος as a technical expression, & besides shows it to be equivalent to Antiphrasis. His testimony is a strong support to Volkmann's statement of the close relationship these terms bear to each other.

Servius agrees with Porphyrion & Donatus in the definition of Litotes, & notes it in more than 20 instances. He is besides the only author to notice a converse form of the Trope - Litotes per contrarium. Oxymoron, a very rare term, is noted once, but the example agrees in kind with those chosen by Donatus.

With Hypallage Servius develops a point of usage which seems to belong to the Commentator rather than to the Grammarian or Rhetorician. While the latter make very sparing use of the term & then with meanings different from that in

which it is employed by Servius, he shows close agreement with Donatus. The large number of cases noted (7.2) leaves no room for uncertainty.

Periphrasis & its excess Perissologia. Servius understands often in the same manner as the Grammarians, & recognizes with them the two-fold purpose of the former.

Hyperbaton he regards rather as a general term, as do the Grammarians, although he notes examples of it, which they do not. In place of the exhoplie Servius employs the term Hysterologia, which the Scholia of Lucan & the Grammarians use as equivalent to Hysteroproteron. They both agree however in their treatment of Tmesis, & Servius' definition of Parce Thesis is even more carefully & exactly worded than that which the Grammarians give. He notices a number of cases of Hysteroproteron & also uses as a technical term hysteroproteron in one case. The elaborate explanation of VIII/1, in which Servius differs from Donatus &

Diomedes, is rather characteristic of its straining for originality. More successful is the distinction Servius makes between Hysterologia & Hysteroproteron, even though it may not be very evident how much has been gained, for Anastrophe is still commonly accepted as the correct term. In regard to Synchysis Servius & the Grammarians are at one.

Servius' treatment of Hyperbole shows full agreement with the Grammarians, & his use of exaggeratio proves that he considered it the equivalent Latin term.

It has been already remarked that Servius makes no distinction between Trope & Figure (cf. ad 165 figura parenthesis), but he is almost perfectly consistent throughout in the use of figura & schema in a grammatical sense, i.e. of peculiar syntactical combinations & constructions. Moreover he agrees with the Grammarians' statement that what would be considered Solecism in prose

becomes figure in poetry, & thus the difference between them is not one of fact, but of circumstance or feeling. His remarks on the passages in Virgil cited by Quintilian in illustration of his list of figures show a movement in the main, nor does he often fail to comment on a category of the latter's, while he adds quite a number of what he considers figures, giving a specific name only in the cases of Periphrasis & Antiptosis. In the same connection are to be mentioned a number of words & expressions which Servius notes as first used by Virgil, & others as borrowed or copied from the Greek.

Almost 30 names are mentioned in the Grammarians under Schemata Lexeos, of which Servius recognizes only eleven. Prolepsis he seems to regard as a rhetorical figure, as opposed to Praetermissa, the earlier idea, & Grammatical, the present common use of the term. He employs it for the most part in pointing out anachronisms in the names of localities mentioned by Virgil.

The Grammarians considered Zeugma a general term employed special names according to position of the word to be supplied in the various clauses, e.g. prozeuxes, mesozeuxes. Servius recognizes the necessity of closer definition by such phrases as ab inferioribus, a superioribus, utrumque latus, but only once fails to specify the form of Zeugma, showing in this respect a usage different from that of the Scholia of Daniel which give only the general term. Thus his treatment of the figure agrees fully with that of the Grammarians. To Syllepsis, which is scarcely akin to Zeugma as to be often confounded with it in practice, Servius allows a wider range than do the Grammarians. Beside a substantive in the singular used as subject of a plural verb true zeugma, he notes syllepsis per genus, per adsumptionem casus.

It is noteworthy that Servius declares Homoeoteleuton a fault of composition. Almost all the comments in which the term occurs are made with the purpose of showing that a change from a usual form of

construction has been in order to avoid it. The opposite figure, Diatheseseon, is not referred to by name, though Servius notes a few cases of Hysteron, regarding it both a fault of style + an archaism.

The rare term Heimos (εἶμος) Servius uses in the same sense as the grammarians, although it seems to consider it rather as a figura sententiae. Mira Colothes receives the same treatment from both, although all the passages being noted with reference to the omission of either Tamquam or Tamen in the correlative clause. Mimesis (emulatio), a rare term, though noted only in a single instance, is defined in agreement with the few Grammarians who mention it.

Servius refers very seldom to Solecismus, although the Grammarians frequently illustrate cases of it by examples from Vergil. His definition is remarkable in that I applaud, yet he never condemns outright any expression of Vergil's as a Solecism, but tempers the force of his comment by such terms as Sol-

accephanes, τοδοπροσεῖες. This is quite in keeping with the feeling of admiration he so frequently exhibits for Vergil, though more likely it is due to a practical observance of the dictum of the grammarians that Solecismus in prose becomes Figura in poetry. For though he very rarely meet with an explicit reference from Servius, still in point passages noted in such a manner that it seems quite certain that they would have been condemned had they occurred in any other author. The grammarians give a list of Faults of Style (vitia sermonis), & Servius uses a number of the terms mentioned by them.

Beside the simple term Cacenphaton, Servius has also cacenphaton in sensu, as far as I know, the only one to use it.

With regard to Pleonasmos the agreement of Servius & the grammarians is complete, & practically so with Tautologia, though the examples cited by Isidorus are not well chosen — Servius' comment on the first is without doubt correct, the second he does

not notice. It is curious that the same confusion between Tautologia (ἐν ἑνὶ λόγῳ) should also be found in the notes of Servius (the Scholia of Bernensis on A II 627. Servius further uses as technical expressions τὸ αὐτό, καὶ τοῦ αὐτοῦ, his idem, iteratio, while the Scholia of Bernensis prefer repetitio to the last term: moreover a couple of notes are exceptional on account of their critical tone. Expergens differs but slightly from Tautologia, Servius' remarks agree closely with those of the grammarians (scholiasts; as also for Oxymoron, as far as can be gathered from a couple of notes.

Servius' definition & treatment of Ellipsis is in accord with the grammarians, & his definition of Suspensio agrees word for word. He further notes that the effect of Suspensio may be relieved by using Epitheton. Although he gives no definition for Cacozeuxis Servius agrees with the grammarians as proved beyond question by the fact that the only time he mentions the term is in

commenting upon the passage they all cite from Vergil as an example. Furthermore the tone of Servius' note shows his approval. Amphibolia is also explained & illustrated in the same manner by Servius & the Grammarians; he often uses the concrete term amphibolon.

It is apparent that agreement in definition & treatment is the general rule for Servius & the grammarians. A few exceptions however are worthy of note. Much stress should not be laid on differences in the treatment of Metaphora & παρὰ πρόσωπον, for the range of the former is so very wide that agreement may exist in spite of apparent differences in illustration; & the division between Metaphora & παρὰ πρόσωπον is largely a matter of individual taste or feeling — the same example may appear praesentatio to one critic, & immutatio to another. But some real differences do exist. Servius uses hysterologia = anastrophe, while the

grammarians use it = hysteron proteron, although the difference is one rather of degree than of fact, for both apply to an unusual or distorted order of words. As far as I have observed Servius is the only one to notice a converse form of litotes, where less is to be understood than what is expressed, & to use the terms hysteron proteron to denote, catachresis in sense; after Pollux it is the first to use ὑπερβολή as a technical Latin term for hyperbole. For hysteron proteron Servius requires a wider range than do the grammarians, & notes syllepses for genus, for elumptionem casus; moreover he regards Tenneculletes a fault of style while the grammarians include it under solecista vitia.

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TROPES

A Trope is the change of a word or expression from its own special meaning to another. This may arise either from necessity or for the sake of ornament, but in either case it must meet with general approval; otherwise it is Κατάχρησις (abusio).

Rhetor (III 141,12 Sp.) defines it as λόγος κατὰ μικρὰν τροπὴν τοῦ κυρίου λεγόμενος κατά τινα δήλωσιν κοσμιωτέραν ἢ καθ' ἁπλῆν, Comif. 4,31,42 includes both Tropes + Figures under exornationes verborum — (quarum) omnium hoc proprium est, ut ab usitata verborum potestate recedatur atque in aliam rationem cum quadam venustate orationi conferatur, Cic. Brut. 69 ornare orationem Graeci putant, si verborum immutationibus utantur, quos appellant τρόπους, Quint. 8,6,1 Tropus est verbi vel sermonis a propria significatione in aliam cum virtute mutatio, cf. 9,1,4, Fronto (p 181 Naber) wrongly includes Tropes under word-figures, Sac. 460,21 K says there is

no difference, save in name, between Tropes + Metaplasm. Don. 3,9,13K dictio translata a propria significatione ad non propriam similitudinem ornatus necessitatisve causa, Charis 272,1K, Diom 456,29K. Pure Latin terms are the following: mores (Cic. Rosc. 22,61 H), motus (Quint. 9, 1,2), + modi (Bed. 611,21 H).

Servius gives no formal definition of a Trope nor does he often use the term: e.g. aI165 arcum remus: tropus est (see p. 80), VIII 114 an arma: tropum fecit metri causa (see p. 50). Notice that in neither case does he give the special name of the Trope, though sometimes it is found in connection: e.g. 131 H scientia Cyclopis: tropus synecdoche. Occasionally he uses the term in the same loose sense as Lacedos, viz. = Metaplasmus: e.g. aI73 comibis iungam: et 'comibis' nec Lucretium pos-uit, cum naturaliter longa sit. sed est tropus systole, 203 tropus ephaeresis. It is apparent from such meagre + uncertain evidence how impossible it is to arrive at any certain conclusion in regard to

the number of Tropes recognized as such by Servius + at the same time compile a list that shall give any tolerable idea of his practice. The only Tropes that are formally called so by him are Metonymia (GI1), Synecdoche (GIIH), Systole (GIγ), Ephaeresis (GI203) — of which the last two are properly considered forms of Metaplasm. The only plan then that remains is to make a careful examination of his comments on the different Tropes, + compare the results thus obtained with the detailed statements + examples cited from Virgil & other Grammarians + Rhetoricians. We may thus determine the extent of his agreement with them, + hence presumably his indebtedness either to them directly, or to a common source.

A practical difficulty arises at the very outset from the wide diversity of opinion as to what are to be properly considered Tropes. Even in Quintilian's

day. The question of kind, number, & relative importance was a pugna inexplicabilis (8,6,1) among grammarians & philosophers. Volkmann (pp 416-7) gives an idea of the confusion in arrangement & the lack of consistency & harmony that the field presents, & is content in his treatment to follow Quintilian as closely as may be without attempting to increase the disorder by a new classification. I have substantially followed the same course, though taking the liberty of introducing the treatment of topics which seemed to be naturally suggested by the connection of the thought. The list thus compiled contains the following names:— Metaphor, Synecdoche — including species pro genere, ab eo quod praecedit id quod sequitur, finitus numerus pro infinito —, Metonymy, Antonomasia, Epitheton, Onomatopoeia, Κατάχρησις (Acyrologia), Metalepsis, Allegory — including Allegory proper & Irony (Ironia, Διασυρμος): the former

including Aenigma, the latter, Sarcasmos, Astismos, Antiphrasis (Euphemism, Litotes, Oxymoron)(Hypallage),- Periphrasis (Perissologia), Hyperbaton - including Anastrophe, Tmesis, Parenthesis, Hysterologia, Synchysis-, Hyperbole.

METAPHOR'

This is undoubtedly the Τροπὴ κατ' ἐξοχήν. It has a wider range than any other, its definition may readily be made to include all the rest as sub-divisions (Charis + Licom). It is in general the transfer of a word from its own proper sphere into another not strictly appropriate.

Tryphon (III 191,23 Sp) defines it as λέξις μετενεγκομένη ἀπὸ τοῦ κυρίου ἐπὶ τὸ μὴ κύριον, ἐμφάσεως ἢ ὁμοιώσεως ἕνεκα, Cornif. 4,34,45 was the first (not Cicero, as Volkmann p. 418) to use for Metaphora the pure Latin word translatio - quom verbum in quandam rem transferetur ex alia re, quod propter

Volkmann pp. 417-21.

similitudinem recte videbitur posse transferri, Cic Or § 81, de Or. III § 155, Quint 8,6,5 transferetur ergo nomen aut verbum ex eo loco in quo proprium est in eum in quo aut proprium deest aut translatum proprio melius est, Gac 466,27 K, Don 3(4),4,17 K, Charis 247,2,5 K, Diom 453,4 K.

Servius' definition is given at G I 435 praecipuas: abearis. et est translatio, quae fit quotiens vel deest verborum proprietas, vel vitatur iteratio, cf. II 300 et est speciosa translatio, quotiens rei mobilis ad immobilem, vel e contra transfertur officium, IV 403 res parvae per metaphoram sublimitatem dedit.

Quint. (8,6,4) + the Grammarians recognize four varieties: (1) cum in rebus animalibus aliud pro alio ponitur, (2) inanima pro aliis generis eiusdem sumuntur, (3) aut pro rebus animalibus inanima, (4) aut contra.

Only in a few instances does Servius note the examples cited from Vergil by the Grammarians. Under I - One thing with Life for Another with Life -

no example from Vergil is cited. Under II – One thing without Life for Another without Life – Quint. cites A VII classi immittit habenas: Serv- aut funes per metaphoram dixit; Isac, I 342 summa fastigia rerum: Serv- summae partes aedificiorum; but V pelagus tenuere rates (cited by Don, Charis, Diom) Serv: notes as abusio, † I 105 aquae mons (cited by Diom) is unnoticed. The stock example for III – a thing without Life for One with Life – viz. XI 367 si tantum pectore robur concipis (cited by Isac, Don, Charis, Diom) is annoted by Servius, as also B VII 41 and florentes aetatibus (cited by Diom). Under IIII – a thing with Life for One without Life – Don cites IV 24 Atlantis... caput: cf. Serv at 246; but II 307 saxi de vertice (cited by Quint), V 33 ex vertice montis (cited by Isac, Charis, Diom) † XII 687 fertur in abruptum magno mons improbus actu (cited by Diom) are unnoticed by Servius. Quint (8,6,12) cites A IX 773 ferrum armare venenis as an example of a double Metapher – nam

et 'veneno armare' et 'ferrum armare' translatio est. Servius speciose dictum 'armabat ferrum' pro nos armare consuevimus.

The range of Metaphor in Vergil is noted by Servius as extremely wide & drawn from many 'various spheres'. I have selected a number of examples which will give a fair idea of the extent to which Servius recognizes this Trope, & as a matter of convenience have arranged them according to the four categories of the Grammarians given above, though Servius notices the latter only incidentally. It will be remarked that the term Metaphora is rarely used & that the Latin Translatio is preferred, or at times some part of the verb transferre.

I One thing with life for another with life

Quintilian's example is gubernator for agitator.

a) Man: (X V 2, 8 claudo (serpens): ab homine transtulit, 274 membra: item hoc ab homine transtulit, XII 6

[1] See Braunmüller, Ueber Tropen und Figuren in Vergils Aeneis. Berlin, 1877, I pp. 24-33.

meret arma, translatio ad pecunias, ... ut ubi de taurc (ϕIV 236). The Beds + Parts. αI 5[illegible] sus qit: translatio corpores ad animum, ut alibi (XII 647) stat: placet, cf. II 450, VII 553, ϕII 395; 661 bilinques: nec ad linguam retulit sed ad mentem.

b) Animals: αII 303 arrectis auribus: translatio ab animalibus, cf I 152, XII 618, Don at Jes. Gnd. 5, 4, 30 arrige aures: translatio a pecudibus; VIII 16 rudentum (leonum): ruditus autem proprie est clamor asinorum, cf. VIII 245; XII 482 vestigat virum: translatio a canibus.

c) Nature - The Sea: αIII 124 legimus: tractus semus a nautis, cf. II 208, III 690, X 515, ϕII 44. αI 433 stipant: translatio a navibus, cf. III 465.

d) War: αIV 93 spolia ampla refertis: translatio rei militaris, cf VI 168 vita spoliavit, ϕIV 165 sorti: traxit a militia.

e) Religion: ϕII 194 reddimus vota: sacerdotum usus est verbo, αII 140 effugia: verbo sacrorum usus est.

f) Law: αV 533 sume fatcor: verbum est iurisconsultorum, 758 indicit: verbum iuris.

g) Custom: a IX 140 populusque patresque: transfert in Troianos Romanam consuetudinem.

h) Money: a I 234 expendens: translatio a pecunia, cf. II 229 expendisse, VI 21 pendere.

II One thing without life for another without life

Quintilian's example is a VI 1 classesque immittit habenas.

a) Man: a VII 278 monilia non nisi hominum dicimus, quae nunc .... pro phaleris posuit.

b) Animals: a VI 1 (above).

c) Nature – The Land: a III 202 viae: mari dedit quod proprium terrae est, cf. V 21, VII 7; VI 462 loca sunta situ: translatio a terra inculta.' a II 69 aequora: vere modo maria, alibi campos, ut (g I 50), cf. VI 724 campos liquentes: i.e. maria.

The Sea: a XII 471 undantes habenas: quia in motu undarum modo flectuntur, cf. V 147 undantia lora; IV 532 fluctuat aestu: metaphora auctoris.

The Atmosphere: a X 809 nubem belli: translationem fecit

' Cf. Don. Ter. Eun. 2.2.5 'ob tum.' dixit 'obsitum': μεταφορά ab agro.

a vicina comparatione, XI 77 obnubit amictu: translatio a nubibus quibus legitur caelum, cf. Don at-Ter. Hec. 4, 4, 34.

d) War: a III 519 castra: modo tamen classem significat quia et castra nautica dicuntur, cf. IV 604, V 669, XI 445; IV 496 exuvias: vestes Aeneae, VIII 524 vibratus fulgor: proprium telorum ad fulgorem transtulit.

e) Religion: a I 519 orantes veniam: proprie verbum pontificale est, cf. III 144, IV 435, X 626, 903, XI 101, 107.

f) Exhibitions: a II 669 instaurata: quod verbum et de feriis et de scaenis solebat apud veteres usurpari.

g) Comitia: a IV 102 paribus auspiciis: dictum est a comitiis, cf. VII 257.

h) The Arts: a I 342 fastigia rerum: summae partes aedificiorum (Sac), 672 cardine rerum: translationem verbi a ianua tractam, f II 277 in unguem: translatio a marmorariis, 278 quadret: translatio a quadris lapidibus. a XII 13 concipe foedus: sarcinatores concipere dicuntur vestimenta, cum e diverso coniungunt et adsumunt, B VI 5 deductum carmen: translatio a lana.

III A Thing without Life for a Thing with Life.
The example of the Grammarians is A XI 368 robur concipis, a ligno ad hominem.
a) Nature – The Land: A VII 594 frangimur: permansit in rupis translatione.
The Sea: A XII 280 inundant Troes: more undae fluunt.
b) War: A X 900 hostis amare: et hoc Homeri est de telo dictum (Il. IV 118 πικρὸν ὀϊστόν), quod hic ad hominem transtulit.
c) The Arts: A V 593 Teucrum nati vestigia impediunt: a vestibus tractum, G II 153 'in spiram' .... a funibus tractum.
d) Circumstances: A IV 494 tu secreta: it est bona elocutio rem loci vel temporis ad personam transferre, ut 'nocturnus venit', 'secretus sedet', II 311 proximus ardet Ucalegon: rem domus ad personam transtulit.

IIII A Thing with Life for a Thing without Life.
Quintilian's example is A II 308 vertex for cacumen. In some of the instances the Metaphor lies in the verb, the action being predicated as though of a living object.

a) Man: a I 420 (collis) aspectat: rei insensibili dat sensum. unde est illud in quarto (247) de Atlante, II 422 mentita tela: ut solet, sensum dedit rei inanimatae, cf. 509. The Body + Parts: a I 169 anchora morsu: morsum de anchoris bene dixit, cum alio loco (VI 3) non veniamus dente tenaci anchora, II 629 'comam' autem pro ramis per illam metaphoram (cf. II 431) tendentur cytisi, III 575 viscera montis: nec autem dixit 'viscera' quemadmodum 'terrae ossa' dicuntur.

b) Animals: a I 54 ac rudes et carere fenis: translatio per poeticam licentiam facta, III 561 rudentem proram, cf. VII 16.

c) Nature - The Land: a III 92 terraque urbesque recedunt: physicam rem dixit; ita enim navigantibus videtur, quasi ab his terra discedat, cf. 496, 536. Trees: a X 58 recidiva Pergama: tractus semo est ab arboribus. Fruit: a VI 429 fumere acerbo: translatio a pomis, cf. XI 28.

d) Religion: a II 719 flumine vivo: i.e. naturali, ut (I 169)

vivo sacro. est autem augurale verbum.

e) Custom: Ø 1156 curru secundo: tractus est uerbum a sequentibus uerbis, i.e. pediseguis secundis, Ø II 98 Tmolius ad surgit: tractum est a sedentibus, qui in honorem alicuius surgere consueuerunt.

The Grammarians distinguish between metaphorae reciprocae, or communes (ἀκόλουθοι), + metaphorae unius partis, or non communes (ἀνακόλουθοι); cf. Don 394, 29 K, Charis 272, 22 K, Diom 454, 24-33 K. By this is meant that when two words have a certain general correspondence, if they can be used interchangeably they are metaphorae communes: e.g. in the line Tiphys auruam uteris fecere carinae, auriga is used for gubernator, + similarly gubernator can be used for auriga, as cumque gubernator magna contorsit equos ui (Enn. 317 Baehr.); if they are not interchangeable, they are metaphorae unius partis: e.g. in uertex montis, uertex is used for cacumen, but we cannot say cacumen hominis.

Volkmann (p. 420) has missed the point by understanding vertex hominis, not cacumen hominis to be the forbidden expression, cf. Dion. 45.7, 3 οὐ γὰρ ἐνῆν ἀντιστρόφως εἰπεῖν κορυφὴν ἀνθρώπου, ὡς εἶπε κορυφὴν ὄρους. Volkmann also regards the distinction as worthless, but it is certainly significant so far as it indicates a practical limit to the range of Metaphor. Servius recognizes the distinction + comments on the following passages.

a I 224 velivolum: reciproca translatio navium et avium. legimus enim (III 520) et velorum pandimus alas, et contra de apibus (g IV 59) nare per aestatem liquidam .... et sciendum est esse reciprocas translationes, esse et partis unius, 301 remigio alarum: translatio reciproca (VI 19), III 124 pelago volamus: ut (I 224), IV 245 transat: transvolat, ut (g IV 59 nare pro volare), VI 16 enavit: bene utrumque miscet; nare enim et de navibus dicimus, ut (IV 398), item (IV 613) et de volatu, ut (g IV 59). a I 92 frigore: timore. reciproca translatio;

[1] See Quint. 8, 6, 18.

nam et timor pro frigore et frigus pro timore ponitur, XII 413 puberibus foliis: sic in quarto (514) pubentes herbae. reciproca inter herbas et homines translatio: nam et pubertatem herbarum et florem iuventutis vocamus, 717 proprie magistri sunt militum, pastores pecorum; sed reciprocae sunt inter se istae translationes: nam et ductor militum pastor vocatur, ut diximus supra (cf. 58); item pastor est et re vera pastor et ductor exercitus, ut Homerus ποιμένα λαῶν), et magistros pecorum dicimus: Cicero (Verr. act. II lib. V 7, 1) quem magistrum pecoris esse dicebat.

An interchange of Adjectives is noted at a IV 180 pedibus ederem et pernicibus alis: convertit rerum epitheta; nam 'pernix' pedum est, ut (XI 718), celeritas pennarum est, ut (III 243).

SYNECDOCHE'

In this Trope we use a Part for the Whole or the Whole for a Part.

Tryphon (III 194,5,27 Sp) defines it as ἡ ἀπὸ τὸ πλῆρες ἐξενηνεγμένη, προσδεσμένη δέ τινος ἔξωθεν ἀκολουθίας· τῶν δὲ συνεκδοχῶν εἰσι διαφοραὶ πλείους· αἱ μὲν γὰρ ἀπὸ μέρους τὸ ὅλον δηλοῦσιν, ἢ ἀπὸ τοῦ ὅλου τὸ μέρος, ἢ ἀπὸ τῆς ὕλης τὸ ἀποτέλεσμα, ἢ ἀπὸ τοῦ προηγουμένου τὸ ἀκόλουθον, ἢ ἀπὸ τοῦ ἀκολούθου τὸ προηγούμενον, Cornif 4.33,44 calls it intellectio – quom res tota parva de parte cognoscitur aut de tota pars, Quint 8.6.19 haec (ie. synecdoche) vocare sermonem potest, ut ex uno plures intelligamus, parte totum, specie genus, praecedentibus sequentia, vel omnia haec contra, Sac 46 8,1K makes a four-fold division – 'ex parte totum', 'per id quod dicitur illud quod sequitur', + the opposites; Don 400,25K Charis 274,15K, Diom 459,22K give 'ex parte totum' + the opposite.

[1] Volkmann pp. 421-3, Braumüller I pp. 10-24

Servius gives a definition in several places, perhaps most clearly at A II 254 phalanx: id est a parte totum, h.e. synecdoche; significat enim totum exercitum.

Don, Charis, + Diom cite as a typical example of Synecdoche - a parte totum - A I 379 puppesque tuae pubesque tuorum: Serv- tropus synecdoche; a parte totum significat, Sac cites III 277 stant litore puppes, (cf. Lunt § 20) so the agreement is perfect. The same is true of a toto pars; Sac, Don, Charis + Diom all cite A I 114 ingens a vertice pontus: Serv- magna pars ponti et est tropus synecdoche; Don + Diom further cite XII 119 fontemque ignemque ferebant: Serv- 'fontem' proximum posuit, a toto partem.

Servius also notes the following examples: A II 225 delubra: est autem synecdoche, h.e a parte totum, cf. G IV 540 ad delubra: ad templa; VII 154 pinnis atque aggere: muro in quo pinnae sunt et est synecdoche, B I 64 sitientes ibimus Afros: tropus synecdoche; ab Afris enim Libyam, quae aqua indiget, intellegi vult.

In a number of cases Servius uses a parte totum + a toto partem without the special name of the Trope.

A PARTE TOTUM: cf I 284 domus Assaraci: i.e. familia Troiana, et est a parte totum, cf II 652, III 85, V 121, VII 122, IX 446, cf IX 209; 466 Pergama circum: non circa Pergama, h.e. arcem, sed circa Troiam, cf. 420 arces: civitates, a parte totum; II 25 Mycenas: a parte totum, i.e. Graeciam, III 468 comum insignis galeae: a parte totum, cf. VII 185 cristae: h.e. galeae; a parte totum posuit, IX 807 umbo: i.e. scutum, nam a parte totum significat (X 884 umbo: scutum; nam a parte totum intellegimus), XII 736 'mucrone' autem pro 'gladio', a parte totum (cf. Quint § 20); V 192 Gaetulis: Africanis, a parte totum, 324 calcem calce terit: a parte totum accipiendum, i.e. calce pedem terebat, VII 382 impubesque manus: aut multitudo puerorum; aut a parte totum posuit, ut pro manu pueroum ipsum intellegas, cf. I 592 manus: vel artificis vel ars ipsa, XI 329 manus: artifices; VIII 183 'tergo' autem potest a parte totum intellegi (cf.

II 231), IX 368 acutati: aruati; a parte totum, X 574 'rotis' autem curru, a parte totum, XI 503 turmis: equitatui; partem pro toto posuit, XII 416 facem: a parte totum corpus accipimus.

Of special interest from the term being used in a grammatical sense is a IV 116 paucas aduerte: is. 'animaduerte'; parte pro toto usus est.

A TOTO PARTEM: a XII 417 amnem: pro 'aquam', a toto partem; sic supra (114), cf. VIII 66 lacu fluuius: abutitur lacus nomine, ut mox (114), 451 aquat lacum pro aqua ponere.

(With a II 25 (above) are to be compared the following examples without name: f I 137 (cf. a IX 243), III 30; t with a V 1, 2 about 30 examples without name: e.g. a V 295 Acarnan: Epirota; Acarnania enim est pars Epiri, 306 Cnosia: Cretensia; Cnosos enim est ciuitas Cretae, VI 88 Dorica: Graeca.

Seruius notes as synecdoche a I 724 uua coronant: 'uina' pro poculis posuit, et est tropus synecdoche

ut Cererem dicimus pro frumento sic Plautus vinum
praecipuum, nam hic deus praesens adest; but Isac
(4 Gr, 9 K), Don (400.9 K), Dion (455, 16 K) + Pomp (307, 3 K) all
consider this as well as 'Cererem pro frumento' exam-
ples of Metonymy — Don, Dion + Pomp also quoting
the line assigned to Plautus by Servius as a case of
the opposite form of Metonymy. Servius' confusion may
have arisen from the conjunction of these 2 lines, or
from the close connection between Synecdoche + Met-
onymy: cf. Quint 8,6,23 nec procul ab hoc genere (Syn-
ecdoche) discedit metonymia, Mart Cap VI 474, 11 K
(of Synecdoche) hunc tropum metonymian grammatici
memorarunt, catachresin item Graeci, quam nos
abusionem dicimus, Serv at AI 592 manus: vel artifi-
cis vel ars ipsa; but compare on the other hand
AI 177 Cererem: metonymia pro frumento, sic hic panem
alibi triticum, ut (177).

Quintilian includes (E) SPECIE GENUS + its opposite
among the forms of Synecdoche + the closeness of the
Cf Comm. on Ter Eun 4,3, 1 tres μετωνυμίας Cererem, Liberum,
Venerem.

connection is shown by Servius' note on A VI 60 Massylum gentes: Massyli sunt Mauri; unde speciem pro genere posuit; nam Aeneas ad Africam venit, cuius partem constat esse Massyliam. mediterranea est pars Mauretaniae: unde a parte totum accipere debemus; † 581 foderet calcaribus armos: species pro genere; et qui 'armos' pro equo posuit.

Servius gives a typical example at A I 51 Austris: figura est celebrata apud Vergilium; et est species pro genere.... posuit 'austris' pro ventis, cf. III 70 'auster' autem quivis ventus, † I 354 cadunt austri: desinerent venti. The following are also noted by name, though it is hardly necessary to give Servius' comment in detail: A II 16 aboris: aras terras generaliter debemus accipere, 391 versis aquilonibus: h.e. mutatis ventis, cf. IX 442 Alpini Boreae; II 112 trabibus aceruus: iv. pro quocumque ligno, VI mare significat 'maria', VI 709 'lilia' autem pro quibuslibet floribus, VIII 368 pelle Libystidis ursae: cuiuslibet ferae

possumus accipere, 505 reguique coronam: insigne, non re vera coronam, VIII8 Chaoniam glandem (poculaque Achaica), cf. II 452 Pado, III 269 trans Gargara transque sonantem Ascanium: Gargara pro quibuslibet montibus, sicut Ascanium pro quibuslibet fluminibus posuit; 74 quod ait supra 'Gargara', frumenta accipimus, III 202 ad Elei metas, 255 Sabellicus sus: Sabinus, 314 summa Lycaei, cf. II 440 Caucasus, mons Scythiae, est positus pro quibuslibet montibus, III 269 (above); 345 Amyclaeum canem: Lacona, IV 510 Philomela: pro quavis ave.

With A I 51, 391 compare the following examples without name: A I 575 Notus (X 266, XII 334), IV 572 Zephyrus, VIII 382 Eurus.

Quintilian also mentions (E) PRAECEDENTIBUS SEQUENTIA + its opposite as a form of Synecdoche, to which Servius refers at A I 209 spem: laetitiam. Et est crebra apud Vergilium figura, quae fit

quotiens significatur ab eo quod praecedit id quod sequitur, nam spem laetitia sequitur. haec autem figura et vice versa fit, ut intellegamus ab eo quod sequitur id quod praecedit, ut (V 70) meritaque expectent praemia palmae, palmam pro virtute posuit, quae praemium meretur et palmam. About 10 cases of each variety are given, although the distinction between the forms is not always clearly felt; cf. Serv. at G X 32 'huc poenam' et 'huc peccatum'.... tamen auctoritas liceater ista confundit more, quo solet poni vel a sequenti quod praecedit, vel a praecedenti quod sequitur. An evident confusion of terms exists at G 1341, V 70, 236, IX 250.

Another form of Synecdoche, not noticed by the Grammarians, consists in the use of a Finite or Definite number in place of an Indefinite. I have noted it only in Servius + Acron: eg. Hor. C. 2, 13, 34 belua cen-

ticeps: Cerberum dixit propter multitudinem anguium, qui in capite eius emicabant. finitum autem [numerum] pro infinito posuit, ut (Aen. VIII 337) nomina mille, G. 2, 16, 33 te Greges centum: finitum pro infinito [usus est], ut (Buc. II 21) mille agnae.

Servius notices the following cases: a I 94 o terque quaterque beati: ut saepius; finitus numerus pro infinito, cf. 116, III 421, IV 691, VI 229, 700.

a II 242 quater: saepius, cf. I 94 (above).

a I 245 unde per ora novem: multi septem esse dicunt. quod si incerta fides est, finitus est numerus pro infinito.

a I 703 quinquaginta: h.e. multae.

a II 501 centumque nurus: aut finitus est numerus pro infinito, cf. IV 200, III 43, VII 73, G IV 382 (cf. a I 494).

a VIII 716 tercentum: h.e. pro multis.

a I 494 mille: finitus numerus pro infinito; nam de nymphorum numero varia est opinio, cf. VIII 241, XI 396

Note. Volkmann's (p. 422) reference to Donat at Ter. Eudr. 261 should be corrected to Adelph. 261 (2, 3, 8).

METONYMY[1]

This is properly but a special sub-division of Synecdoche – the use of one word for another to which it is organically related (see p. 44).

Tryphon (III BC, 1, 1, 4p) calls it λέξις ἀπὸ τοῦ ὁμωνύμου τὸ τυνώνυμον ἐηλοῦιν, Cornif. 4,32,43 denominatio, quae ab rebus propinquis et finitimis trahit orationem, qua possit intelligi res, quae non suo vocabulo sit appellata, Cic (Or. 93) says it is called ὑπαλλαγή by Rhetoricians – quia quasi summutantur verba pro verbis, but μετωνυμία by Grammarians – quod nomina transferuntur, Quint (8,6,23) quotes this + adds: vis est, pro eo quod dicitur, causam propter quam dicitur ponere.... haec inventas ab inventore et subrectas res ab obtinentibus significat.... illud quoque.... quo id quod efficit ex eo quod efficitur, Isac 467, 7K mentions 6 varieties: (I) per id quod continetur illud quod continet, (II) per id quod continet illud quod continetur, (III) per inventorem

[1] Volkmann pp. 423-5, Braunmüller I pp. 1-10.

id quod inventum est, (IIII) (the opposite has fallen out, + Keil marks a lacuna in the text), (V) per efficientem id quod efficitur, (VI) per id quod efficitur illud quod efficit, Don 400,7 K mentions 4 varieties, as also Charis 273,10 K, Diom 458,13 K gives the same 6 divisions as Sac, supplying q IIII per inventum subjectumve inventorem dominantemve; he also gives as the Latin name - transnominatio.

Servius offers a statement rather than a definition at a I 1 arma: per 'arma' autem bellum significat, et est tropus metonymia. nam arma quibus in bello utimur pro bello ponit, sicut toga qua in pace utimur pro pace ponitur, ut Cicero (Off. 1,22,77) cedant arma togae, id est bellum paci; cf VIII 114.

Comparison of examples shows a close agreement between Servius + the Grammarians. Under I - the Contained for the Container - Sac, Don + Diom cite a VII 147 vina coronant: Serv - pro 'pateras' (cf Serv at a I 724 (p. 43) where the Trope is called Synecdoche).

Under II - The Container for the Contained - Sac + Diom cite A VIII 64 caelo gratissimus amnis: Serv - pro his qui in caelo sunt (cf. XI 125); Don cites A VII 133 pateras libate Ioui: Serv - ab eo quod continet id quod continetur.

Under III - The Inventor or Ruler for the Thing invented or ruled - Quint cites A I 177 Cererem corruptam undis: Serv - metonymia pro frumento, cf 171 tellurem autem pro terra posuit.... et plerumque ponimus Vulcanum pro igni, Cererem pro frumento, Liberum pro vino; Sac Don + Diom use the same example without citing any passage. Under IIII - The Thing invented or ruled for the Inventor or Ruler - Don + Diom cite the line attributed to Plautus by Servius at A I 724 - vinum precemur, nam hic deus praesens adest.

Under V - The Cause for the Effect - Sac + Diom cite A V 153 melior remis: Servius makes no comment.

Under VI - The Effect for the Cause - Diom cites A I 202 maestum timorem: Serv - quod maestos et sollicitos faciat, ut 'mors pallida' et 'tristis senectus' (cf. A III

cf. Quint 8, 6, 27

138 miseranda lues: metonymia (quae miseranda facit).

Servius rarely uses the formal name, & prefers an explanation, e.g. A VII 133 (above), or an equivalent expression, e.g. A VIII 64 (above). Besides the categories of the Grammarians he also gives the following:

A IX 695 Itala cornus: telum de Itala corne factum. et materiam pro opere posuit, XII 737 ferrum: materiam pro opere (posuit, ut) solet, ut (V 517) imugit equos aurо, B VII 37 thymo mihi dulcior Hyblae: vel odore thymi Hyblaei, vel melle Hyblaeo, ut a materia rem ipsam dixerit.

A IX 70 incudia posuit: pro materia ex qua incudia sequuntur.

G I 208 somni: ix. noctis; nam ab officio tempus ostendit, cf. A I 470.

A XII 644 dextra: ix. virtute; nam pro rei officio ipsam rem posuit, dexteram pro virtute.

A VIII 446 vulnificus Chalyps: populum, apud quos nascitur [illegible] pro ferro posuit, cf. 421 G I 58 (cf. III above).

Another form of Metonymy is the use of an indi-

vidual as representing a characteristic quality or activity: B III 79 Iollan eum quasi pastorem optimum appellavit a quodam pastore nobilissimo, sicut virum fortem plerumque Achillem, adulterum Parin vocamus, cf. IV 34, a IV 214 Paris (X 865 scilicet adulter); sometimes an Adjective derived from a proper name: a VI 90 Hectorei: aut fortissimi, qualis Hector fuit, III 248 Laomedontiadae: perfidi, cf IV 542 Laomedonteae: nunc fraudulentae; XII 401 Paeonium in morem: medicinalem, a Paeone.

In close connection with this usage stands

EXOCHE

– The use of an individual as representing a class.

This is defined by Greg. Corinth (III 225, 18 Sp) as ὀνόματος διατολὴ κατὰ διαφορὰν πρὸς τὰ σημαινόμενα, Porphyr at Hor. C. 1, 29, 15 loricis Hiberis: κατὰ ἐξοχήν dixit, quia optimae sunt Hispanae loricae, C. 3, 26, 9 Sithonia nive: Sithonii autem Thraces sunt, ubi nix multa est; unde κατ' ἐξοχήν Sithoniam nivem

' Volkmann, p. 424.

divit, Sac 470,8K oratio incipiens ab specie et gradatim ad genus cum continuatione diuenter adscendens, Don Ter. Ad 2,2,22.

Servius makes a statement at AI,4C post alii proceres: ergo et Bitias unus est de proceribus; nam epoche sine similitudine nunquam fit.

Other examples are noted by the term κατ' ἐξοχήν: AII 556 Pergama: propriē Troianae arces sunt, unde κατ' ἐξοχήν arces omnes 'pergama' dicuntur, ut portam dicimus et intelegimus Pergilium (I466 Pergama, h.e. urbem), cf. §II 469 Tempe sunt propria loca amoena Thessaliae, abusive omnis loci amoenitas, AX 69 ubi harenosa sunt loca syrtes vocantur; III 154 urbi: Romae κατ' ἐξοχήν, ut supra diximus - I 258 aut Romam significat, quia cum proprietatem detrahimus, quod magnum est significamus, ut si dicas 'legi oratorem' nec addas quem, intellego Ciceronem; X 836 (galea et) gravia arma: bene 'gravia' ut et 'Sch 69,86 [illegible] est, quando maior res dicit-

galeam arma, sed leva intellegamus. et talis est figura, sicut illa Sallustii (Iug. 6,1) leonem atque alias feras, ergo et leo fera est, cf. Sac; XI 3 turbataque furere mens est: furere Pallantis κατ' ἐξοχήν; nam est haec consuetudo apud poetas, ut a plebe segregent duces. sic paulo post ait (22) interea socios inhumataque corpora terrae mandemus, et iubet segregans (26) maestamque Euandri primus ad urbem mittatur Pallas. sic dictum est (I 30) reliquias Danaum atque immitis Achillei, item (II 50b) forsitan et Priamo fuerint quae fata requiras, cf. Serv at aI 30, II 50b; XII 5 κατ' ἐξοχήν ille leo, i.e. princeps ferarum, ℊI 3 quae cura boum: aut certe κατ' ἐξοχήν aut boves et postea iubet cetera pecora, ut maius aumentum separaret a minoribus, sicut de hominibus facit (aI 30).

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quitur a minore, licet quandam varietatem inter se habeant, ut (ℊI 3).

ANTONOMASIA[1]

This is the use of an Epithet in place of a proper name. It may be regarded as the opposite of that form of Metonymy by which the name of an individual is used as representing a class, or more exactly a characteristic of a class. Antonomasia designates an individual by an attribute or quality.

Fortunatianus (III 204,24 K) defines it as λέξις ἢ φράσις δι' ἣν τὸ κύριον ὄνομα ἐκφέρεται. Cornificius 4,31,42 calls it pronominatio – qua aliquis cognomine quodam extraneo demonstrat id quod suo nomine non potest appellari; hoc facto non modo potemus et in laudando et in laedendo aut corpori aut animo aut extraneis rebus dicere. Quintilian 5,6,29 autonomasia, quae aliquid pro nomine ponit, et per epitheton, quod detracto eo, cui adponitur, valet pro nomine. Isidorus 460,24 K mentions 4 kinds – (I) ab animo, (II) a corpore, (III) ab his quae extrinsecus circumstant, (IV) a loco, Donatus 400,13 K ab animo, a corpore,

[1] Volkmann p. 425, Braunmüller II pp. 1-20.

extrinsecus, Charis 2, 3, 22 K, Dion 438, 31 K vocabulum quod sine nomine positum loco eius fungitur. duciter modus tribus aut ab animo aut a corpore aut extrinsecus.

Under I - ab animo - Sac, Don + Dion cite a V 46; magnanimus Archesilaus: but 'magnanimus' is an Epithet-on, not Autonomasia, + if the Trope lies in the patronymic (cf. Quint) the example does not belong under this head. Under II - a corpore - Sac + Dion cite a VI 65 adigenum Amerem; Don - Latini deum ipsum 'lapidinem' vocant, hoc quod facit amorem .... sed descrivit epitheto; Don + Dion cite a III 61, ipse aridus attaque pulsat sidera: (= "big un" perhaps). Under III - extrinsecus - Sac cites A I 224 o qui res hominumque deumque etc. (cf. Quint); Don cites A I 475 impelix puer.

Under IIII - a loco - (which Sac alone recognizes), he cites A VI 12 Delius vates.

Charis + Dion also cite A V 7, 4 domitor maris. Servius comments on none of these passages, though

a VI 12 + V 1, 1, 3 are good examples Sac fully cites a XI 483 arma fatens praeses bella Britanna vigil, as combining all 4 kinds in a single instance: Serv- antonomasia sunt pro proprio.

Sac makes the fullest explanation but most of his examples with those of Don are properly cases of Epitheton for the substantive is expressed; Char- is + Diom attempt to treat Epitheton in the same connection + most of their examples also properly belong to it. But Servius makes a clear statement + lays down the difference between Antonomasia + Epitheton: a I 23 Saturnia: antonomasia est, non epitheton; quae fit quotiens pro proprio nomine ponitur quod potest esse cum proprio nomine et epitheton dici (cf. Diom), III 251 Phoebus Apollo: et est Apollinis pequem antonomasticum, quod alii dari non potest (Note that this statement refers only to 'Phoebus', which occurs twice in the line). In no one of the 11 examples noted by

him does Servius forget Antonomasia = Epitheton + a Substantive + this consistency in practice combined with clearness of statement forms quite a sharp contrast to the rather mixed treatment of the Grammarians.

The following examples still remain: A II 171 Tritonia: antonomasiarum est, quae proprium est Minervae, IV 276 Cyllenius, VIII 115 quadris: aut mensis; et est antonomasia, nam supra 'orbem' dixit. II 615 Tritonia Pallas: notandum duo antonomasiva sunt sine proprio nomine (V 704), cf. X 66 omnipotens genitor, XI 7 magne bellipotens; XI 557 alma nemorum cultrix Latonia virgo: antonomasia; nam tria epitheta sine nomine posita sunt.

EPITHETON[1]

This is so closely connected with Antonomasia that its treatment at this point seems to follow a

[1] Volkmann p. 429.

better logical order than that of Quintilian (followed by Volkmann). In fact it is mainly on account of this connection with Antonomasia that Epitheton can be considered a Trope; cf. Quint 8, 1, 6 ἐπίθετον, quoniam plerumque antonomasiae pars est, connectione eius fit tropus. Charis 273, 27 K huius tropi (i.e. antonomasiae) species est epitheton, Diom 459, 8 K. Epitheton consists in the poetic or traditional use of an adjective.

The Greek Rhetoricians do not refer to it as a Trope, Quint 8, 6, 40 ἐπίθετον quod recte dicimus adpositum, a nonnullis sequens dicitur.... (42) non singula modo, sed etiam plura verba adponi solent, sed hoc quocumque modo: duo vero uni adposita ne versum quidem decuerint..... nec est semper (tropus), sed cum idem adpositum, si a proprio divisens, per se significat et facit antonomasian, Sac 463, 8 K dictio propriis adiecta nominibus.... sumitur modis quinque: (I) ab animo, (II) a corpore, (III) extrinsecus,

(IV) a loco, (V) ab accidentibus, Don 400, 20 K fit modis tribus, ab animo, a corpore, extrinsecus, Charis 273, 24 K gives the same threefold division, placing under extrinsecus, (a) a genere, (b) a loco, (c) ab actu, (d) ab eventu, Diom 459, 8 K has the same, only omitting a genere.

Under I- ab animo- Sac cites A V 541 bonus Eurytion; Charis + Diom, A VIII 7 contemptor deum merentius; Diom also, A V 407 magnanimus Anchisiades (cited under Antonomasia by Sac, Don, + Diom). Under II- a corpore- Sac cites A III 641 quantusque cavo Polyphemus; Charis + Diom, pulcher Iulus - A V 570, VII 107, IX 310, 293 (291): Serv at IX 291- uno ngruum epitheton pulchritudinis posuit, cum res sit in hoc loco religionis; Diom also, A I 663 algerum Amorem (cited under Antonomasia by Sac + Diom). Under III- extrinsecus - Sac cites A III 80 rex Anius; Diom (323 K), A XI 644 pharetrata Camilla. As noticed above Charis here makes a fourfold, Diom, a triple sub-divi-

sion: a) a genere - Charis cites Aeacides (A I 99, VI 58) or Pelides (A II 548, V 808, XII 350) for Achilles; b) a loco - Charis Diom cite Ithacus (A II 104, 122, 128, III 629) or Pelasgus - A II 83 (This is IIII of Sac who cites A V 757 - Troianus Aeneas); c) ab actu - Charis Diom cite A VII 1 Aeneia nutrix... Caieta; d) ab eventu - Charis Diom cite A II 22 insula dives opum Teucros. Under V - ab accidentibus - Sac cites A X 761 pallida Tisiphone: Serv - non ipsa dea, sed effectus furiae; also pulcher Iulus (see above), A VII 275 pallentes morbi, III 256 dira fames, VI 708 candida lilia; Diom (323K) A III 194 caeruleus imber.

Servius' statement is at A II 171 epitheta sunt quae variis possent vel personis vel rebus adponi, cf. Diom 323.6K sunt quae a Graecis epitheta dicuntur, quae quibuscumque personis adiciuntur, Serv at A II 171, III 251. Although not following the system of division current among the Grammarians, Servius uses a number of technical expressions, as set forth in the following list.

EPITHETON GENERALE: B III 33 iniusta noverca, cf. Q II 128 saeva noverca: aut epitheton est omnium novercarum, Q I 186 inopi senectae. A III 398 malis Graiis: potest aut catholicon esse epitheton Graiis.

EPITHETON NATURALE: A I 127 placidum caput]* epitheta alia naturalia sunt, alia ad tempus. et 'placidum' ut naturale Neptuni est, ita 'graviter commotus' ad tempus ob factam tempestatem*, II 360 cava cumba: bonum epitheton; naturale enim est, B VI 63 amarae corticis.

EPITHETON AD TEMPUS: A I 99 saevus Hector: vel adversus hostes 'saevus', et est epitheton ad tempus, II 226 saevae Tritonides: aut ad tempus epitheton additum, aut saeva circa Troianos, XII 849 saevi regis.

EPITHETON EX TEMPORE: A V 17 magnanime Aenea: et est epitheton sumptum ex tempore, Q IV 17 nidis innitibus: temporale epitheton est, A II 39 incertum vulgus: aut temporale est aut perpetuum epitheton vulgi. Compare A II 455 infelix Andromache:

ad praesens rettulit tempus, XI 563 infelix Camilla: non eo tempore quo vixit, sed nunc infelix: plerumque enim epitheta praesentis temporis sunt, licet in peractis negotiis, ut in secundo (453), cf. A IV 291, VI 48, B VIII 91.

EPITHETON PROPRIUM: A I 224 terras iacentes: aut in longum expositas, aut proprium epitheton est terrarum. alibi (cf III 343), VII 31 flavus arena

EPITHETON PERPETUUM: A II 250 vertitur caelum: atqui epitheton hoc caeli perpetuum est, 343 insano cursu: aut perpetuum epitheton curvis est, ut (B X 44), 513 roseo: perpetuum epitheton Veneris, cf. IV 277 genetrix pulcherrima (XII 554), V 816 laeta; III 16 litore curvo, IX 21 fallantes stellas, cf. II 9 cadentia sidera; 88 timor anxius, XII 846 nox intempesta, B VI 7 tristia bella, cf. A III 335 caeco Marte, VII 550 insani Martis: Homeri epitheton.

EPITHETON DE CAUSA: A I 355 crudelis aras: epitheton hoc de causa est, nam arae piae sunt.

EPITHETON AD OFFICIUM: A XI 664 aspera virgo: epitheton

ad officium belli respiciens.

Of special note is A XI 135 ferro bipenni: ad epitheton transtulit nomen proprium: nam bipennis per se plenum est et securim significat, ut (II 627) crebrisque bipennibus.

The object of Epitheton is to indicate, to adorn, or to depreciate: Quint 4, 31, 42 et in laudando et in laedendo, Quint 8, 6, 41 talis est ratio huiusce virtutis, ut sine adpositis nuda sit et velut incompta oratio, Suet 463, 8 K vel demonstrandi vel ornandi vel vituperandi causa, Don at Ter. Eun. 2, 3, 32 ἐπίθετα autem de tribus causis nominibus adduntur, discretionis, proprietatis, ornatus, 400, 23 K, Charis 155, 31; 273, 24 K, Diom 323, 7; 459, 9; 536, 2 K.

Under I- demonstrandi causa - Suet Charis Diom cite A II 197 Farissaeus Achilles: Serv - a vicinitate; nam Pelthius fuit; Don (Eun. 2, 3, 32) - discretionis causa - cites A III 6 Phrygiae Idae: Serv - ad discretionem Cretensis.

Under II - ornandi causa - Sac cites 'pius Aeneas': Serv at A VIII 84 oportunum epitheton, quoniam rem divinam facit; Charis cites A II 261 divus Ulixes [divus Kibb]; Dion (Don) cites A XI 657 dia Camilla: Serv - generosa, εὐγενής; Charis (135 K) + Dion (536, K) also cite A VII 651 Lausus equum domitor debellatorque ferarum; Don (Eun. 2, 3, 32) - ornatus causa - cites A I 615 alma Venus Phrygii genuit Iunonis ad undam. Under III - vituperandi causa - Sac cites 'fallax Ulixes'; Charis + Dion A II 164 sceleruinque inventor Ulixes, + (136, 323, 536 K) A II 264 doli fabricator Epeos. Don (Eun. 2, 3, 32) - proprietatis causa - cites A VII 667 terribili inpexum os saeta cum dentibus albis. [Kibb]

Servius at A I 178 pessi rerum: epitheta nunquam vacant, sed aut ad augmentum, aut ad diminutionem poni solent, 323 maculosae lynces: epitheta tribus modis ponuntur aut laudandi aut demonstrandi aut vituperandi. hic 'maculosae' demonstrandi (est) sane, cf.

XI 186 iquibus atris: epitheton traxit de negotio, h.e. funebribus, II 7 duri milites Ulixi: Vergilius pro negotiorum qualitate dat epitheta, cum Homerus eadem etiam in contrariis servet: cf. III 691 infelicis Ulixi: epitheton ad implendum versum positum more Graeco, sine respectu negotii, XI 213 praediviti Latini: more Graeco epitheton incongruum loco posuit.

The following instances also are noted:

I. a II 780 Hesperiam venies, ubi Lydius ... Thybris: sequenti epitheto Italiam et Hispaniam segregavit, quae et ipsa Hesperia dicitur.

II. a II 677 parens Iulus: epitheto commendat aetatem, XI 344 o bone rex: auxit epitheto dignitatem.

III. a IV 206 Iuppiter omnipotens: epitheta quae commemorationem potentiae habent, interdum exprobrationis vim obtinent, VII 441 mater: invisionis est, non honoris.

The difference between Epitheton + Antonomasia

has already (p. 58) been noticed + it was shown that Servius is careful to observe the distinction throughout his Commentary, avoiding the confusion of examples which prevails among the Grammarians. Following are the statements of the latter: Quint 5, 6, 43 adpositum, si a proprio diuersus, per se significat et facit antonomasian, Sac 463, 16 K inter antonomasian et epitheton hoc est, quod antonomasia non accipit nomina propria, epitheton vero accipiat necesse est propriam appellationem; et quod antonomasia per accidentia fieri non potest, cum epitheton possit, Don 400, 20 K antonomasia vicem nominis sustinet, epitheton numquam est sine nomine, Charis 274, 12 K antonomasia per se accidens habet, epitheton vero habet accidens, sed cum vocabulo proprio.

Only one Epitheton could properly be used with a single substantive. Quintilian notices this restriction, 5, 6, 43 duo vero uni adposita ne versum quidem

decorum; † decorus is quick to succeed or any, w-
fringement of the rule; a II 392 insigne decorum: orna-
mentum decorum; non enim sunt duo epitheta, quod
apud Latinos vitiosum est. facit hoc tamen frequen-
ius in paucis versibus, qui tamen emendati sunt,
ut (B III 38) lenta quibus torno facili superaddita
vitis, cum antea 'facilis' fuerit, cf III 70 lenis crepitans
Auster: duo epitheta ponunt vitiose, ut diximus su-
pra: facit autem hoc frequenter in decem versibus, VI
283, 552, VIII 406, X 44, G IV 19, 369, 424.

ONOMATOPOEIA'

This means the coining of a new word + should
not properly be classed among the Tropes.

Tryphon (VI 1, 194) calls it λέξις κατὰ παραφθο-
τοῦ κεκωμῳδημένου σύνθεσις, † rather sense (?)
sounds, with the head of which only, — κατὰ τετυμμέ-
νον, i.e. the imitation of a sound by a word — we are
concerned. Cornif. IV, 66 mentions it as nouvelle —
[illegible] p. 73).

quae nos adiuvent ut cuius rei nomen aut non sit aut satis idoneum non sit, iam nosmet idoneos nominemus aut imitatione aut significatione nova, Cic. Or. 81, Quint. 8, 6, 33 translatis a Graecis nominibus et speaks of its small range in Latin as compared with Greek: 32 vis illa, quae in copia verborum, quae ex vocibus in usum receptis quocumque modo declinandis, nobis permittimus, Cic. Or. 36, 125 vocabulum ἐπιφορικόν aut ἰπιλαμπές non reperiam, ut denique equum hinnire ab eo quod vox equi sic sonat, Don. at Ter. Eu. II, 1, 2 dicendis: ἠχώ est ἀπὸ τοῦ πράγματος. nam vox ipsa sic est, 400, 30 X ut tinnitus aeris, clangor tubarum, Cic. Or. 2, 44, 211 X adds balatus ovis, stridor valvae, Quint. 8, 3, 28 ictus [illegible] tinnitusque et clangorque tubarum (cf. 2 II 15, XI 1, 2) et 2 XII, 32 in hoc falsum [illegible] (vide app. crit.).

Deverbia nationis id esse — [illegible] ostium. Graeca verbum vocantes: 'rudere' ex asini similitudine

ὀνοματοποιίαν facere: non enim possumus accipere, et latina lingua mutauere, cum constet graecam primam fuisse, cf. AV 866 et bene imitatus est marcium stridorem 'tale sayga sonabant'.

Κατάχρησις

Thus is properly no more a Trope than Onomatopoeia. It is only the use of a word out of its proper sphere [illegible] In however the word be thus used without [illegible] it may be considered a Trope - Catachresis.

Trypho (III 192,21 Sp) δείκνυσι δὲ καὶ λέξις μετειλημμένη ἀπὸ τοῦ πρώτου κατονομασθέντος κυρίως τε καὶ ἐτύμως ἐφ' ἕτερον ἀκατονόμαστον καὶ τὸ οἰκεῖον,

Cornif 4,33,45 first gives the Latin name - Abusio, quae verbo simili et propinquo pro certo et proprio utitur, [illegible] ... abusionem ... quam catachresin [illegible]

minutum dicemus aliquem pro parvo, et abutemur verbis propinquis, si opus est, vel quod delectat vel quod docet, cf. de Or. 3, 169, Quint 8, 6, 34 κατάχρησις, quam recte dicemus abusionem, quae nec habentibus nomen suum accommodat, quod in proximo est. (35) Distinguendumque est ab hoc loco tralationes omnes, quod abusio est, ubi nomen deest, translatio, ubi aliud quid. nam potest abusio etiam in his rebus quibus nomina sua sunt, vicinis poetis uti, Luc 1162 et hanc quidam catachresin dicunt, Lon 1100, 18, Lucr 273, 18, Sen 1137, 19, 2 Ki, two latter state the difference between καταχρησις + Metaphora.

Servius notes a typical example at α VII 164 acres arces: portus ἀ est καὶ λιμήν. non omnis portus est, ἀ VII 164 acres Varro: portus ἀ proprie apud nos acer est qui apud Graecos ὀξύς dicitur: nam portum et ostium et aquae et aeris
dare, ἀ I 220, V 254, q III 8.

There are only three citations from Vergil by the grammarians - Donat cites A XII 15 equum - adjectum: but Servius notes it as "translatio" + this comment follows: [illegible] Sac cites A VII 724 camposque liquentes, + V 456 Daren agit aequore tolo (p. 33). On the other hand A V 8 pelagus tenuere rates, which Don, Charis + Diom quote as an example of Metaphora, [illegible] Abusio - pro navibus abusive posuit, cf. I 143 rates: abusive naves; nam propriae rates sunt carinae inversae [illegible].

Such differences of opinion show the difficulty of maintaining a practical distinction between περίς + Metaphora, + Servius' remarks on cases closely analogous often show [illegible]. This will appear quite evident by making the comparisons indicated in the following lists; the examples of the first are noted by the Greek term, those of the second by the Latin, for which Servius has a decided preference.

αI 260 Mergraniensium: magnes et parvus quoniam mensurae sunt, ad animum non nisi καταχρηστικῶς adhibendus, cf IV 2 multa enim vitia gignere potest, non ad mentem transferri quae est spiritalis; cf. Lib. pr.: καταχρηστικῶς non de libris per regna repertis, II 3; augusta: καταχρηστικῶς Rom. 8, ancora Lyd., cf 2nd; V 6ds induat: aut καταχρηστικῶς dixit 'induat' pro 'ferat'.

αI 263 regina: regis filia. abusive ait more poetico, ut dicit (VI 21), cf IX 211 regem: i. regis filium, ut (XI 21), II III 10b; non esset: propre esse dicuntur entia fluminum, sed modo abusus est, cf III 6 88, V 251; II 33 reliqua: multa; abusus est proprie mortalis semilitudinem — ellipsis: et hic abusus est ut paravum Pergamas* vel alveare* ollam vocavit, ubi Pergama: abusive; non enim circa Pergama sed circa Troiam bella gerebantur, cf. paulo tempore p. 54); sed folio: modo eum abusive totum corpus intelleximus, cf. VII 10; hoc poeta: abusive modo ma-

ria (VI 160); III 35, carbasus autem genus lini est, quod
abusive plerumque pro vela penitus non hic abusive
dicimus (Ephesiaca, p. 72, 27; XI 33; IV 2)
pudore pro pudicitia abutimur; 302 abusive sacra
libere pro sacra vocantur, cf. VI 17; panis (V 251; cf.
crimen: gladium hoc abusive, 343 mensis: artubus
abusive, cf. XII ; VII 167 dentes: modo abusive pro mo-
lares posuit, 232 pars: de equo abusive dixit, cf. 17
VII 7 vir pro eques; IX 1, 3 de navibus; VIII 11 abutitur
loco nomine ut nos (p. 281; 248 remedium: de-
mentem. et abusive dictum est, sicut supra de leoni-
bus (VIII 6), cf. III 561; 575 [illegible] est pro [illegible] ut
ambulans: quicquid fuerit aliud abusive dicetur,
cf. I 82, 3, 2; X 24 abusive et nunc et [illegible]
aggerem dicimus, cf. V 273 (XII 446); 405 acies Pelasga:
ideo abusus est, quia comparatio ad bellum perti-
net, non ad speciem; abusive pro laude [illegible] posu-
it, 21, vita: ex. anima. et abusive dictum est, cf. IV 242;
, 3 incendere: implere. et abusive dixit (p. 1, XI 10

abusive iam spolium dicitur quicquid hostibus
[illegible] 7.8.10 [illegible] 11.4 [illegible] abusive, 9.12.8 Chalybes
populi sunt, apud quos nascitur ferrum, unde
abusive dicitur 'chalybs' ipsa materia, ut (Manil.
4.21), 12.0 'fibris' autem abusive ait, 3.14.4 species de ma-
teriis frugibus abusive dicimus, 3.15 stipulae homi-
ni pro [illegible] abutitur, 7.3.1; 11.3 indigetes proprie
sunt dii ex hominibus facti, abusive omnes gener-
aliter, 2.11.9 [illegible] Camillos: abusive; nam unus fuit, 3.14.4 armen-
tarius: abusive; nam de gregibus loquitur, 7.4.
[illegible] 15.18.3 [illegible] abusive pro [illegible] (4.3.11), ma-
catulos: abusive dixit, 5.32 'donaria' autem pro-
prie loca sunt, in quibus dona reponuntur deo-
rum, abusive templa.

ACYROLOGIA'

Quintilian 1 th. [illegible] [illegible] this a fault,
not a virtue of style. It is only a special form of
'Vollmann' [illegible]

κατάχρησις – an arbitrary & peculiar use of a word without any apparent gain in meaning. It may be described as *pudoris sine vitio*, "a lapse of the worse".

Progym. Corinth (VII 1133, 1135 W) mentions ἀκυρία as a fault of style, Quint 8,2,3 in hac autem proprietatis specie, quae nominibus ipsis insequi videtur, nulla virtus est, at quod ei contrarium est, vitium. id quod non improprium, ἀκυρολογία quid proprie sit non satis, hoc 8,2,12 K, Cic 3,52, 53 K improprie dicitur, Dion 270,23 JC, Diom 449,12 K.

The stock example cited by Quintilian & the four grammarians is A IV 419 sperare dolorem: Serv – pro timere: Don ad Ter Eu 419, sufficiens dictio. non speramus bona, temimus adversa, cf. I 543 sperate deos: abstine "timete", ut alibi (IX 111), IV 3, 9 sperate: pro timendo, ut (IX 113) [illegible] sperare: pro timere, ut (IX 115).

The practical identity of ἀκυρολογία & καταχρῆσις

(Abusio) appears from Servius' note on A VII 7 vir gregis: abusive; nam tantum hominum est: sic alibi (G III 125) quem legere virum, item Horatius (C. I,17,7) et olentis uxores mariti. acyrologia est.

The other examples in Servius are G II 195 ignari: pro inmemores. et est acyrologia, II 624 cruere: pro deicere et est acyrologia, [illegible] II 22[illegible] clamoribus alius: ... acyrologia est, si clamoribus degit alienum sonitum, VI [illegible] [illegible] [illegible] crit.], VII 42 Euboicae rupes latus: acyrologia, colonias suum epitheton ne detur manebili [illegible] IX 714; XII [illegible] Saturnia pontus: acyrologiam [illegible] commutando Ennii versum, 824 florentes aere catervas: Ennius et Lucretius florere dicunt omne quod nitidum est: hoc est similius Vergilius, alibi acyrologia est, IX 6 [illegible] nunc: non possumus dicere, cum proprie 'nemo' sit 'ne homo', XII 327 molitur: regit. et est acyrologia.

METALEPSIS[1]

This is a sort of tropical Sorites – a transfer by means of a middle term which serves to unite the two ends of the process & so justifies their connection. Examples are far more frequent in Greek than in Latin.

Suppl. (III 9, 10d) thus defines it: ἔστι δὲ μετωνυμία τὸ ὁρίσασθαι ἔκ τινος μεταλήψεως, id est transumptio, quae ex alio tropo in alium velut viam praestat. (38) est enim haec in metalepsi natura ut inter id quod transfertur, et id quo transfertur sit medius quidam gradus nihil ipse significans, sed praebens transitum[2]. Suc 46c; HK, ben at Ter. Haut 3, 2, 21

[1] Volkmann p. 427 f.

[2] Volkmann (p. 428) criticises the definition: nihil ipse significans as absurd; but taken in close connection with sed praebens transitum the words express accurately, though briefly, the process of transfer. The "middle step" appears only as the means by which the passage is effected from the other

deus: per caelum, ut ex praec. sequitur. Id quod fre-
quent: ἀέρα ἀπὸ ἀέρος, ὕδωρ ἀπὸ ὕδατος ad pri-
(cf. p.46), 400,11 K, Charis 293,5 K, Beom 455,5 K per trans-
-ium plenum distinctum proprietas illatis vicis gra-
datim homonymiae ad propriam significationem
descendens.

Sac, Don, Charis / Beom. all cite ἄντρα σπήλυγξ ἄντρα
vel tenebrosi vel magni, / Don. vl. alium sensum:
hyperb.; pro altum usus hyperb. valuit, pro hyper-
umbrosum, pro umbrosum densum i.e. pro dicto ple-
num, VIII 5,1, hyperb.: umbrosa, more sua, VIII 81 ne grandi
pica: umbrosa; Don also cites VI 164 post aliquot
aristas: Serv-post multa tempora. et quasi rusticus
per aristas numerat annos [See also Philo app. crit.]

Substitutes ὑ. named only two of the Homeric
vic. Θ 231 accipit hospites: φέλους, non sua ope per
hospitium expedit dicit ἀμφιπολεύοντας, cf. III 69; dum
hospitat: dum turbatur, pastum quod [illegible] ἀμφι-
πολεύει (dicunt), also III 66, 666, IX 6 ad, VII 6 ad, VIII 11, al.

Several other examples though unnamed may be placed here: a II 256 flammas cum regia puppis Extulerat: est autem tropus: per 'puppem' navem, per 'navem' eos qui in navi sunt significat, VI 23 Scylla [illegible]: aut nigra aut alba [illegible] tum nigrum est, ut (VI 235) lacu nigro (lacu- aut alto aut vere nigro), cf. VIII 64 caerulea Thybris: altus, profundus; VI 10 tenebrosa palus: nigra, per quod atram significat, ut (V 16) nigra sub nube (sub- ie alta, cf. X 160), IV 251 mare purpureum: autem nigrum ex altitudine accipimus: ... altum et per hoc nigrum, ti-pes

ALLEGORIA

The [illegible] "allegoria is saying one thing & meaning another". It is produced by a succession of [illegible] verbo translato, sed ex pluribus continuatis connectibus, Quint. [illegible] quae ut deorsum [illegible] est contenta μετωνυμία), & has a wide range [illegible]

Volkmann p. 417 f.

variety of terms.

Περφ. (III, 1, 4) tells us that λόγος ἐστὶν ὁ μετὰ πίστεως δηλῶν, ἕτερον δὲ ἔννοιαν παρεμφαίνων καθ' ὁμοίωσιν καὶ τὸ πλεῖστον. Compare (as to) word the Latin name permutatio – contra aliud verba aliud sententia demonstrans. so describes it in two parts: similitudinem, argumentum, contrarium'. Cic de or 3, 166 ut aliud dicatur aliud intelligendum sit, p. Cl. 4. Quint 8, 6, 44 ἀλληγορία, quum tota oratio interpretanda aut aliud verbis aliud sensu ostendit aut etiam interdum contrarium. Isoc 11, 19 d, Dem 20, 26 x, Cassius 2, 6, 4 K, Dione 46, 31 K.

We may take as a typical case the example given by Quintilian 8 Ille Graecorum, vir. [illegible] et vere temperi ejusdem generantia solvere vella; Isoc – adopted hoc dicit: debemus fabrefacta ingenia fugere et facere finem carminis; Dione cites also: [illegible] fabrefacti volans de vitei pinnati: Isoc – sim-

similitudo = ἀλληγορία, argumentum = ἐνθύμημα, contrarium = εἰρωνεία

plici genere carminis praesta favorem, et 'vela' favorem
verso omnes, 'pelo' pelagus' carmen pudicitiam [illegible]
[illegible] vela trahamus et terris festinem advertere proram:
item allegoria tropici [illegible] (III 44) item (III 41).

Other cases of Allegory (proper) are noted by Servius
at [illegible]

Cornificius divides permutatio into similitudo, ex-
pressum, contrarium; [illegible] kinds of allegory
(proper): 1 Ironia (with subdivisions); & the grammar-
ians give a seven-fold arrangement - ironia antí-
phrasis asteismus charientismos sarcasmus dia-
suras [illegible]: & Don 101, 28 f; Mari. 278; & Don
102, 5 f, Don 103, 1 f (antiphrasis for charientismos),
Don Donat. on Don 402, 1 f. pursues allegoria (irony),
simul aliud (hyperbole) I shall follow Cornificius's
method of arrangement.

AENIGMA[1]

This is only a form of Allegoria the meaning of which has purposely been made obscure.

Trypho (III,3,14 W) calls it ἀπὸ τῆς ἐπὶ τὸ δυσμενέστερον κακοσχόλως εἰς ἀπάφειαν ἀποκρύπτουσα τὸ νοούμενον, ἢ ἀδύνατόν τι καὶ ἀμήχανον περιττάνουσα, Quint 8,6,52 allegoria quae vel obscurior aenigma dicitur, cf. Diom 447,26 K.-449,15 K. ductio obscuritate allegoriae non intelligibilis, J. Victor RLM 432,20 H.

Quint. + Diom. als Beispiele für Rätsel: Centum iuga coeli spatium non amplius alnas: Sero - relicto stabulamine sibi proponunt aenigmata, quod sciendum aenigmata haec, sicut fere omnia, carere aperta solutione.

IRONIA[2]

This is Quintilian's second main division of Allegoria. Through it by inflection of the voice a meaning

[1] Volkmann p. 431 f. [2] Volkmann p. 432

contrary to the natural sense of the words may be given.

Jerphe (III n. 2) λόγος εἰς τὴν ἐναντίαν τὸ ἐναντίον μετὰ τινος ἰδέας ἐμφάσεως ἐρῶν. Comp. quae ex contrario dicuntur sec. id quod Cicero ironiam praedicans et lepidissimum prudens parcum et diligentem appellat, Quint. 8.6, ou en ce sens genre qui contraria ostendentur ironia est: interdum vocab. ipsum aut pronuntiatione intelligetur aut persona aut re natura: .... (56) aliquando cum in rem quodam contraria dicuntur iis, quae intelligi volunt, Sac 461,13 K verba cum inversione, pronuntiatio dictionem in contrarium redigens intellectum, Ter 401, 30 K, Charis 276,9 K, Diom 462,7 K.

Sac Ter' Diom cet (V IX, 3 ego ipsam non laudem et spolia simpla exprobro: Ter- ironia est inter ipsum et confessionem sola interest pronuntiatio: ironia est cum aliud verba, aliud continet sensus; Charis + Diom. alsc vide X 91 me dicis Barbaricus Spartam expugnavit adulter: annoted by Servius

' Cf. also Comm. in Jer. Eun 1,2,9; 5,2,69.

Other passages noticed by Servius are VI 20 ironice
ceciuit: et 'aerea' per ironiam dixit, ut (VI 23). VI 20
[illegible] per ironiam; [illegible]
[illegible] dictum est, ut adde (IX 7),
X 608 ut rebare: et dictum est per ironiam.

Quintilian regards Ironia both as a Figure + as a
Tropus (VIII 6 cum ironia tam tales figuras intelligere
quam tales tropos oportebit, (7) quo modo autem iron-
ia alias sit tropi, alias schemata), + notes the following
characteristics of each (I 2, VIII 6): 1. Both involve the
same principle – in utroque contrarium ei quod
dicitur intelligendum est. 2. Quod tropus occultior
est et, quamquam idem dicit ac dicendi, non eadem
tamen simulat. 3. Tropus est tropus. 4. In figura
tolerabilis verborum fictio est, apparens magis quam
composita. 5. Tum ad modum allegoriae (in qua
continua μετα φοραί, sic hoc schema faciat tro-
pus ille contextus.

[1] Volkmann p. 500 f.

Ag. Rom. RLM 24,21 H Εἰρωνεία, simulatio, ubi aliud verbis significamus, aliud non sentimus, Ruf. [illegible]
Et Iuvenian 4,6,21 Εἰρωνεία est fere pro sententia, laudes ut sentiamus et magnificentiam non sed derisui in contrarium tendens. Latine dicitur dissimulatio vel irrisio.

Iuvenc. = Iuvenian. vide CIV 37, scilicet ea superes labor est; Iuvenc. alias 381 i. sequere Italiam ventis: Iuv. satis antiquissima probatio, quae fit per enumerationem quae tamen non intellecta est pro vera, per quae credas aliud dicere, quam velint [illegible], ut 'omnes' pro undas', homines terribiles (cf. Don. Ter. Ad. 1,2,54 ἐπιτροπή) XL 3,13 H. magna hominis species, bonum quando tot absurdi versus &c.: Iuvenc. – (see p. 88 162); Ruf. me duce Iuvenciana ἐρώτησις &c. (p. 85); Ps-Rufinian citer IX 43 (p. 85).

Iuvenc. 1,5,37 dicitur ποιεῖ πάθος πρὸς πάσχοντα, ἀπτεϊσμός ἀντίφρασις παροιμία + (59) μυκτηρισμός.

INRISIO

That this should be regarded as a term specifically ironia is shown by Ps.-Diomedes (p.87), whose comparison it by his note on Cic IV 377 nunc Lyciae sortis: inrisio aut honesta adio, cum his verbis fit, quibus laus praemissa est, ut (13 IV 111.47), vel XI 111 pro inrisorem. in illum suas confert laudes, IV 93 (p 85).

The other examples are: CIL VI 10 audio: inrisio est, ac putetur enim 'carcere', III 272 Lacrtia regno: inrisorie, cum praemissa de capulos, ut (I 137), 211 de hanc is verboribus: inrisio est, ut (II 361), IV 378 laudo suam: id hoc pro inrisorem, VII 111 ornatum: inrisorem est, non honorem, XI 61 norma tamen haud ita pictum Mandubas hoc propter tibi medius Circulus: inrisio est amaritudinis plena.

DIASYRMOS

This term, used only by the rhetoricians, belongs also in this same connection.

Tiberius (III 7,1, 25 sp) τοῦτο δέ ἐστι τὰ μεγάλα μεγάλα
ποιῆται καὶ ἐξευτελίστα, [illegible] ἀσαφὲς οὐ ποιεῖ, ἀλλὰ δεῖ τι μέγα,
ἀλλαττε οὐ ποιεῖ, ἀλλ' ἔστιν οὐ, ἀλλ' ἔστιν οὐ, ἀλλ' ἔστιν οὐ,
dicendus et adversarius dissolvimus (ἀδιάλυτον ἐστιν
ἀλλ'), Lysiam [illegible], Rhet Lup 171, 27 sq, Said
271, 27 ἐ διαφέρουσιν, ea quae magna sunt brevia mo-
uit aut minima extollit.'

The Rhetoricians choose all their examples from
Cicero, mostly from the Speeches, I dare not note it
only in the speech of Sulla · ἐν δὲ τοῖς λόγοις ἀσαφὲς
τὸ διασυρτικὸν ἐστι: non id negotium exprimit, et
Troianorum insultat sortibus, id hoc loco, ut
post se pugna aut fides: aut de scriptis deuolet, ut
dicemus, 157 post edisse uocem: id supra diximus,
omnia dissertius loquitur; nam id ad Graecos fer
sunt et ad Troianos exprimit, 173 nostros repetis:
ea desumpsit; nam iam prius Troianos loquitur

Sch 63,9: ἐ διασυρτικὸν σαφὲς ἐστι, ὅταν τὸ αἴσθημα τοῦ
ποιητοῦ ἐκφέρῃ, οἷον ἐστι, ἐκφέρει τὸ ἀκουστὴν τοῦ ἀκούοντος
ἀκούειν ποιεῖ, οἷον εἰπεῖν..... ἀλλ' ἐστι τὸ ἀκούειν τὸ

SARCASMOS[1]

The difference between this + Ironia is thus stated by Sac 462,45K inter ironiam ergo et sarcasmon hoc est, quod ironia sub alicuius dictione verbisque laudem cum irrisione, sarcasmos vero eodem modo quo dicetur intelligatur necesse est, quamvis cum irrisione. The Greeks seem to have regarded it rather from the standpoint of facial expression: cf. Trypho III 205,1,4 σαρκασμός ἐστι μέχρι τοῦ τετηνέναι τοὺς ὀδόντας παραφαίνειν, Don 402,13K plena odio atque hostilis irrisio, Charis 276,25K, Diom 462,32K.

Sac Don + Diom cite Cic XII 35, ex ingenio etc.: Sed - inde ironia sarcasmusque gignitur est.

Servius gives a definition at Cic III 54, refers ergo haec: sarcasmos est, locus cum amaritudine, ut (XII 359); [illegible] ibi nunc: sarcasmos est, ie hostilis ironia (cf Sac + Diom), [illegible] ipsa rebus ridens: sarcasmus est; nam per irrisionem dictum est, XII 296.

[1] Volkmann p.433

According to Rufinian Summaries [illegible] meaning, ἐλλεβορίζειν peculiariter enim insidiari ea significamus, non tamen sine dissimilitudine concinna, ut apud Virgilium (B III 8); † the Latin name is exacerbatio (62,13 H). Moreover Rufinian cites under Χλευασμός (62,3 H) the stock example Ω XII 354, † X 592 (cf. Sen at 594 H), † the difference he makes between Ironia † Χλευασμός is essential, [illegible] between Ironia † Sarcasmos (cf. Sac above). For the difference between Χλευασμός † Sarcasmos cf. Rufinian 40,10 H.

ASTISMOS

This is Ironia at one's own expense – directed against oneself.

[illegible] Rufinian 40, [illegible] [illegible] [illegible]

tropes multiplex numerosaque virtutis, cf. Comm in Ter. Phor 1,2,101, Charis 2,6,29 K allegoria cum urbanitate, Diom 446,36 K, Rufinian RLM 35,16 K urbana dicit.

Servius' definition is given at α II 54, astismos est urbanitas sine iracundia, ut (illo loco) laedat vulpes et mulceat hircos; the same passage is cited by Don & Diom.

ANTIPHRASIS

The difference between this & Ironia is thus stated by Charis (292,18) & Diom (446,16 K): hoc (ironia hoc) differt, quod ironia adfectu mutat significationem, antiphrasis vero dictionis naturam ut nomina ad bellum dicitur quasi malum aut bellum, & lucus quod minime lucet.

Tryph (III 200,5 W) defines it as λέξις ἐν ᾗ ἐναντίον πράγματος ἢ παρακείμενον τὸ ἐναντίον πράττωσα χωρὶς εἰρωνείας, Sax 46,11 K antiphrasis est, cum ponitur verbum bonum pro malo, malum tamen significatio.... Volkmann p.434

alii euphemism causa, bos Hor. 3.6 agrees with cornix, Choerus 2.6.13 b., bovem nos. 1.1

Il. Grammarians give the following words as examples, some of which are probably instances of popular etymology – Parcae (a parcendo), Eumenides (bonae), bellum (a bellua) lucus (a non lucendo): cf. Lon. 1.1.2. Further sunt parca καὶ ἐπὶ τῆς κακῆς, quod nulla parcunt, sicut lucus a non lucendo, bellum a nulla re bella, nec Eumenides καὶ ἐπὶ τῆς κακῆς dicitur [ad Hedo app. crit.]

Other examples are Ω 211 'manium' aut pro bonum dicebant ... ἢ per antiphrasin 'manes' inferi, quia non sint boni, cf. III 63 manibus: sunt autem novissimi, et dicuntur καὶ ἐπὶ τῆς κακῆς: nam manium, ut supra diximus, bonum est; ... similiter dicimus Eumenidas deas malas, Parcas, bellum, lucum; VI 13 Charon: ἀπὸ καὶ ἐπὶ τῆς κακῆς pursi ἐξ εἰ, vel, VII 111 accendum ne dare cum καὶ ἐπὶ τῆς κακῆς non dictum, quod veritate clarum ultimi non volat.

Antiphrasis (latent omissio) as defined by Diomedes

Ἐκκλ 6,2, 16 ἡ does not belong here: cf Ἐκκλησιαστής p. 501.

Εὐφημισμός

Ἐκκλησιαστής (p 43 M) places this in connection with ἐνταφιασμός under the account of internal agreement that grew out of external coincidence. The fondness for this term in Eustathius (Comm. Od α 121) & among the Atticists as in Demetr. (p 281, Ἐκ. III, 1, ω): ὁ τὰ δύσφημα εὐφήμως ποιῶν, καὶ τὰ ἀτεβήματα εὐσεβήματα; ἡ εὐφημία in Plutarch (Mor 509, 52 Sp). But Euphemism is used by Ἐκ. (Jos Phon 1,3,11) & by Suc (Ἐκκλ, 3 εὐ) cf the first form of Ἐκκλησιαστής - μὲν εὐφημίαν, as it becomes plain later, quod non praecunt; ἡ Ἐκκλησιαστής (Ἐκκλ, 12 Κ) is accompanied by Ἐκ as an alternate term for Ἐκκλησιασμός - ἀπὸ τῆς φήμης ἀλλὰ εὐφημίαν vocant. Ἐκκλησιαστής also uses εὐφημισμός quite frequently, & his Commentator, cf Ἐκκλησιαστής 1,2,3 has a long passage: ἔστι δὲ εὐφημισμὸς ἡ ἀντὶ τοῦ ἀπρεποῦς ἢ ἀσχήμονος ἐπὶ τὸ σεμνότερον καὶ εὐπρεπέστερον μετάθεσις, ὅταν οὐκ αὐτὰ τὰ πράγματα ἀλλὰ τὰ παρ' ἡμῶν ἐπ' αὐτοῖς νοούμενα ἐκφέρωμεν. Ἐκκλησιαστής 3,3,3b; 4,1,1a; 4,1,1c Ἐκκλ 2,1,9; 3,1,5H; 4,3,H; 4,H,H

ἐντίς, -κτιν: § 1278 Eumenides: ut saepe diximus, κατ' εὐφημισμόν eumenides vocantur, quod non habent horam voluntatem, i. malam, sicut supra, quos nunc fauentes, § 1278 Eumenides καὶ εὐφημισμὸν dictae.'

The other passages in Servius are ἄτερον flammis adolere Veientes: in sacris autem κατ' εὐφημισμόν adolere per bonum omen dicitur, § 1278 adolescunt. sed καὶ εὐφημισμόν dicitur, § IV 57 'adolescunt' autem pro 'inoraduntur' καὶ εὐφημισμόν ponitur; § IV 57 mactant: verbum sacrorum, καὶ' εὐφημισμόν dictum, ut adolere.'

Servius / Donatus thus furnish sufficient evidence to establish the use of εὐφημισμός as a technical term / Servius further shows it to be equivalent to Antiphrasis.

'Schema κατὰ κακοφημισμὸν est per contrariam aliquid dici, ut Eumenides: — § 37 κακοφημισμὸς / dicitur figura quae contra sibi verba per significationem pro invicem ponuntur, ut mactat et immolat:

LITOTES

Volkmann (p. 111) says that it is used also by Isocrates, Demosthenes, Aristides, Dionysius Halicarnassensis, Dionysius Longinus, Hermogenes, Alexander, Phoebammon, Tiberius, Trypho, Zonaeus, Sopatrus, Doxapatres, Maximus Planudes, Gregorius Corinthius, Ammonius, Eustathius, Tzetzes, Joannes Siceliotes, Joannes Sardianus, Joannes Doxapatres, Gregorius Pardus, Joannes Diaconus, Joannes Logothetes, Joannes Philagathus, Joannes Camaterus, Joannes Pediasimus, Joannes Chortasmenus, Joannes Cyparissiotes, Joannes Cyparissiotes, Joannes Cyparissiotes

haud credo invisus caelestibus, H74 nec aequae, 7
V89 nec dis nec hominibus aequis. T83 nec [illegible] V89
nec luna rotat, [illegible] nec sponte' (Thomas edit. Ben).
VIII 295 non ti rationis egentem, G37 haud rotam unc
tus, X 907 haud inscius, XI 430 nec tarda, Ov. F III 125 non
tarda; [illegible] non pulla ocellis [illegible] non pallida mi
nimis; B III 74 non spernis, J I 82 nec nulla gratia', II 12,
non invexia verbis. Mus nec mala displicent vina nec
tibi cura canum quaerit postrema.

The existence of a Trope, the opposite of Litotes, is recognized only by Servius among the authorities [illegible] de omnibus praelusum. Litotes [illegible] per contrarium; plus enim dicit et minus significat namque alters [illegible] persuadet hunc [illegible] libenter indulsit: et dicit se hanc omnibus praelusisse quasi diam alios in hoc [illegible] tale est et illud Sallustianum non Pontium deinceps quam cetera, cum nullum dubitet.

Another name for the same Trope is [illegible]

' Cited in Sch 13 984 H.

σις (aduersio); ved. Rhet. Her. de fig. 163.

OXYMORUM

This also is treated by Goldmann p. 28 in the same connection. The term is very rarely used — as far as I can find only in the Scholia of Donatus, [illegible] by Servius. (I cannot find the passage to Quint cited by Ernesti Lex. Techn.)

Don. Ter. Eun. I, 2, 11 (nam nihil est, nihil dici potest tam
[illegible] oxymoron id apud Caelium (C. XII, 5) ac
[illegible] apud Ciceronem (Cat. I, 2, 11 nam la-
cent, clamant) Serv. Verg. Aen. VIII, 250 caeli pater igni: una
[illegible] dictum est: nam si hoc removeas, erit oxy-
moron, cf. IX, 5, aditumque per avia quaerit: viam
per avia nullus requirit.

[illegible] Servius [illegible] (Georg. [illegible]), though apparently a case of Oxymoron, is otherwise explained by Servius.

I cannot find the passage in Quint cited by Ernesti (Lex. Techn.).

Not in Lewis & Short's Lexicon

HYPALLAGE

It has been already noticed that this term was said by Cicero (Or. 27, 95) to be used by the Antiochians to denote what the Grammarians called Metonymy (p. 49). Quintilian (5, 14, 2) [illegible] Cicero's statement but seems to recognize that the term has another application: 9, 3, 95 sed mutatio, [et] si ea est quam Rutilius ἀλλοίωσιν vocat, dissimilitudinem ostendit hominum, rerum, factorum: quae si latius patet, propria non est, ac saepius in vitiis orationis ponitur, si vero haec appellatio significabit ὑπαλλαγήν, satis de ea dictum est.

The passage referred to of Rutilius is (Rhet. 1, 13, 1 R): Ἀλλοίωσις. In hoc schemate divisio et separatio est personarum aut rerum, et demonstratio quorundam inter se. The book which connects these statements is found in Cat. de Fig. Rhet. 172 R:

Ἀλλοίωσις aut Ὑπαλλαγή

Fit mutatio multi modis. Dicitur 'reformatio' quod

Apros cum dicas heiare, et tempora quando
Et casus numerosque figurando varuemus.

I have found the term Casuses in Latin only in Servius & the Scholia to Terence, Horace & Persius, & there in a sense which seems to correspond with that of Cic. de Fig. 174 et casus numerosque figurando variamus.

The Greek Rhetoricians rarely use the word, & then in another sense, as ἐπιφέρειν τὸ ἐναντίον ἄκρον.

Acron Hor. C. 1,25,20 nullum saeva caput Proserpina fugit: pugnax [est] πρὸς ἄλλο: nullum put pugn Proserpina pro 'fugerunt' metaplasmus, ut illud Virgilii (VI 281) nostri nec pauvitat illos, pro 'non illorum non pauvitat,' Sed. ,4, dulci dulce: hypallage pro 'dulcia vina'; Porph. Hor. Ser. 3,2,24 cis onera dulcia: id est ὑπὲρ ἄλλο pro 'ipsos vero postulo,' 3,1,29 non maximas, quae maximae sunt interdum [illegible] sumptus proficiunt: [illegible] 'facient' [illegible]

it, Schol Pers 2,10 hypallage. non praeclarum funus, sed quae praeclarum [illegible] 13, 14 e permutatis casus.

Servius gives a clear definition of casus, calls cases: i.e. casibus rebus. et est figura hypallage, quae fit quotiens eum quae per contrarium verba intelligunt- ur sic alibi (Aen) dare classibus austros, cum ventis naves demus, non navibus ventos. item (IV 22) an- numque volvimus orbem, id est mensibus [illegible] tem. A comparison of this statement with the def- [illegible] connected.

Servius recognizes the extensive use of this figure + notes about 75 cases from which I select some of the most characteristic: Aen I 392 ni frustra augurium vani docuere parentis: vani parentis est hypallage pro [illegible] obscuri sola sub nocte pro ipsi soli per obscuram Aen II 31 [illegible] pro ipsa [illegible] et (Aen) hiems quae celebrat [illegible] pro ea. et

est hypallage; sc. medium in penetralibus hostem:
hypallage est, i.e. in mediis aedibus. III 362 omnis
cursum mihi prospera dixit religio: hypallage est:
nam non omnem cursum prospera dixit religio, sed
omnis religio dixit prosperum cursum. IV 356 albescere
luscum: hypallage est: luce enim albescunt om-
nia, non lux albescit. V 149 hypallage est in ver-
sibus: hypallage: ipse gelu rigidi rutilat in com-
mune. X 801 dissociabilem: hypallage est pro ipsa pe-
diem exercere; XII 350 ausus Pelidae pretium sibi
poscere curru: difficilis hypallage.

Aliud exhibet spatium. hypallage est in verbo;
non ipse se levat tubo spatiorum. VII est ade sul-
lapsa venena: hypallage in sensu: venenum enim
nocuum dicit, quod est de cibo corpori. VIII 15 (see
p. 111).

Lucil. 1222 M. not fully comprehended till Miltons
varieties of Metaphora.

PERIPHRASIS

Thus, as the name itself shows, is the unnecessary use of words – a 'round-about' form of expression.

Tryph (III 199, 34) thus defines it: φράσις πλείοσι λέξεσι παρεσταλμένα μετ' αὐξήσεως τὸ ὑποκείμενον πρᾶγμα. Cornif (4, 32, 43) calls it circuitio – oratio rem simplicem adsumpta circumscribens locutione, Cic de Or. 3, 207 circumscriptio, Quint 8, 6, 59 pluribus autem verbis cum id, quod uno aut paucioribus [illegible] qui nonnunquam necessitatem habet ... interim ornatum petit solum ..... (61) nomen Latine datum est non sane aptum oratoriis virtuti circumlocutio. verum hoc ut cum decorem habet periphrasis, ita cum in vitium incidit περιττολογία dicitur, Sac 466, 20 K sit modus tribuas: aut ornandae rei gratia .... celandae turpitudinis causa ..... cum pro ipsa re ponenda quasi pertinens res ad eam rem quam volumus [illegible] dicatur, Don 400, 32 K, Charis 274, 2 K, Volkmann p. 435 f., Braunmüller II pp. 1-20.

Diom 466, 9 K. These three request the third division of Sac.

Under I - [illegible] recognition - [illegible] cum [illegible] - pus erat (quae prima quies etc., Sac CIV6 postera Phoebea lustrabat lampade terras: Serv - circumlocutio orientis diei; Don Charis + Diom IV 554 et iam prima novo spargebat lumine terras etc.: Serv - designatio temporis vel non diei brevitatis. Under II - clandae turpitudinis causa - Sac Charis + Diom cite a [illegible] placidum per pectus [illegible]. [illegible] per membra soporem (cf. Gell 9,10), Don + Diom 9 III 135 nemic ne luxu obtusior usus Sit genitali arvo et sulcos oblimet inertes: Serv - et bene rem turpem apertis et luxuriae tractatam vitavit translationibus, quas omnes ab agricultura traxit. Under III Sac cites CII; duri milites Mixi.

Servius gives no definition, but his recognition of the Trope is perfectly clear: e.g. CI65 divum pater atque hominum rex: Lucilius et Terentius vel

i.e. circumlocutio, cf. 121 (quod uno sermone explicare non possumus circumlocutione ostendimus)

I- Other examples are α I 2 44 fontem Timavi: amant poetae non unius sermonis certas locutionibus duras ut pro Troia dicant 'urbem Troianam' (= Troiae urbem) pro Buthroto 'arcem Buthroti' (III 7, 1 Buthroti arcem) sic et modo pro Timavo dit 'fontem Timavi', et paulo post (24) 'urbem Patavi', i.e. Patavium, 7 annotationes urbem VII 2 urbi Hyperiae, VII pro flumen Pactolum VIII 2 in fluentis Maeandri, XII 61 flumen Lyca; 25 centum aevis nodis: non centum nodis sed catenis, quas circumlocutione significavit quae sunt catenae nodi plures, 29 Maca genitum: Metaurenses 7 III 310 nostri qui primi Brodiae: Brodiae filium Brodiae, 310 sub rupe cavata. periphrasis est spelunca, 7 III 1 p 1 cava strata: narium periphrasis optima, 7 IX 1 62 cava testudine: periphrasis ithacae; III 7, 1 'lipei insegni' περιφραστικῶς pro lipeo, III 13 21 crampi attollere tectis: poetica periphrasis, i.e. domos aedifi-

eam, III 6 uerso ordine: aperta cauea, per periphra-
sin, 5/2 crudele puella: i.e scintillis et bonae per-
phrasin, 2/3 nota forma rei: periphrasis pro 'ipsa
lux rei', IX 3 5 cuncta reducent orbes: mortis pe-
phrasis, XI 105 pictilis imago: picta; per periphra-
sin dicta, ut 'ira Herculea', i.e. Hercules, I 2 Iu-
daridis facies inuisa: i.e. Helena. et est Graecum, ut
'uis Herculea', h.e. Hercules, XII 157 fabula nouum: aut
certe periphrasticos dicit nouum, ut ἐξ ἀρχῆς
εἰη.

II – a IX 324 tela praebabat pectora nostra: peri-
phrasis est, ne uerbo brandi terrorem dicere-
brandis liberi: periphrases equites, 7.50 ad proelia:
ad coitum aldi (III 736) nocturnaque bella

PERISSOLOGIA'

This is an excess of Periphrasis just as Acnigma
is of Allegoria, & so should be considered rather as
a fault of style. Among the Greek rhetoricians it is
Volkmann pp. 316, 436

found only in Isocrates (250 E)

Quint 8.6.61 pro phrasi, cum in rebus modicis περιτολογία dicitur, ut X.2.13 μακρολογία, id est longior quam oportet sermo, ... sed huic vicina περίεργος, ritus habetur, hoc πολυλογία, multorum verborum ad sensum exprimendum superuacua adiectio, Don 395, 9 K., Charis 271, 17, Diom 444, 2 K. No examples cited from Vergil.

Servius gives no definition, but his examples are perfectly clear: XII 340 pecus mutatus in ora: quod autem addidit 'it ora', pleonasticon est, ut IX 340 tollens lacrimis atque ora rigabat; II 111 frenis aute omnes: aut pleonasticon est, quia dixit 'frenis' (also V 540, XII 111, VII 22, IV 93 pronuntiat omnes), ut XIII 541 post hinc ad naves gradimur: unum uacat aut 'post' aut 'hinc', ut (VIII 300 hinc-'post hinc' unum uacat, sicut (IX 111): talis est illud (IX 140): V 189 deinde ait: uacat 'ait' metri causa, ut

Μακρολογία is thus another term for περιττολογία, not περίεργος, as Holtzmann states.

nostrud periissem quam [illegible] quae [illegible] [illegible] [illegible]

Trypho (III p.C.) [illegible] ὑπερβατὸν [illegible]
διὰ τὴν ἰδίαν ἕξιν, Isaeus (IV a.C.) translates into
Latin by transgressio – praeposteram perturbant
ordinem per aversionem aut transiectionem, Cic de Or. 3,
206 haiectio, 207 [illegible] Ancienne transgressio remouetur (Quint 9, 3, 1). Quint 1, 6, 40 hyperbaton id est
verbi transgressionem. See 466, 23; Ker 80, 21, Cha
275, 6 K, Diom 460, 23 K.

Quintilian alone (Quint. 1, 1 [illegible]) uses hyperbaton, but the others give no example at all under the general title, only under the various figures. Servius however noticed several instances: I gives the following definition: ἀπὸ τῆς ἁρμονίας; figura usitata est si non ordinem respondemus quem proponimus; nam primus de erroribus Aeneae dicat, post de bello..... non nulli autem hyperbaton putant, quod hyperbaton ita fiendum censeo qui postea redditur.

Other examples are Aen III 346 huic deae: figura

hyperbaton: namque talis est ordo: huic deo unum
aliquem in senum conicit et usque ad intima subdit praecordia, VIII 127 cui ne fortuna precari: aut
hyperbaton est hoc ordo: tibi ne fortuna vitta
comptos velint praelucere comas et precare, XII
161 mihi-en repo: longum hyperbaton, 1812, est autem
longum hyperbaton, II 15 et nemo nemo. 'ad' ut pro
'a' fuerit, erit hyperbaton, sed melius est ut 'et'
coniunctio sit, VIII 5 omnes nemo: hoc vitium
ne longum hyperbaton sensum confundat, ut
in fe. epicos (II 7) repetit hoc fuit o Teucre, fu
23 also often tells it quae perhibetur augere
hyperbaton. 'unus tibi fuit fuit spectator'.

As giving an example of what Donatus consid-
ered hyperbaton (IV 3) so interesting — altus pri-
lacetum fingens: Virgilius tamen, filio eius im-
pons, septem alveos habere significat. hanc
brevitatem Donatus fingens longum hyperbaton
facit, decens 'eum fingens septem amnibus tibi

aut Vangas.

[illegible] hyperbaton in sensu, ut (VIII 123) subeunt loca plura inuncque relinquunt; but comments on this latter passage as "hypallage in sensu", cf. VI 525 vocal Menelaum ut linima pauit: aut pauit ut uir erat, ut (VIII 123). The expression "hyperbaton in sensu" is found nowhere else in Servius, while "hysteroproteron in sensu" occurs 7 times (p 122) & "hypallage in sensu" 3 times (p 102). Stephanus & Valpius emend "aut hysteron proteron" as possibly a better explanation, but from the reasons given it seems to me that the original reading was probably "hysteroproteron in sensu" + "hyperbaton" is a careless reading of "hysteroproteron" written with abbreviations

Ἰωάν. (III 1, 1) mentions two kinds of hyperbaton - ἐν λόγῳ ἢ ἐν λέξει, & distinguishes it from Anastrophe: διαφέρει δὲ τῆς ἀναστροφῆς, ὅτι ἡμὲν τὰ τελευταῖα τοῖς πρώτοις συνάπτει, τὸ δὲ τὰ τελευταῖα εἶναι τὰ πρῶ-

[1] Cf. Serv A III 300 (p. 123).

τα ἀναγκ, Cornix makes a division into περισσεία & transiectio, Quint (9,6,65) into ὑπερβατόν (proper) & tmesis. The grammarians in the main recognize a five-fold division — Anastrophe, Tmesis or Hiatus, Parenthesis or Dialysis, Hysterologia or Hysteroproteron, & Synchysis: Diac gives four, but does not include Anastrophe explicitly, Charis- ius Hysterologia, Diomedes also mentions four, Pris- cian & Servius (Comm. in Don. 448, 30) says: quinque enim dicerit hyperbaton, simul quinque tropos penit. So Volkmann's statement (p.437) of a four-fold divi- sion among the Latin grammarians is inexact, though Hysterologia is treated later (p.438).

ANASTROPHE'

This term is applied to a change in the natural or- der affecting only two words.

Trypho (III 197,10 Sp) calls it λέξις ἣν ἐχρῆν προτρέπεσθαι, δευτέραν ἔχουσα τάξιν, & regards it as a [illegible] by Volkmann p.438,

self + apud from hyperbaton, Cornif. (4,32,44) calls it perversio + gives as an example "pictate fro rostro", Quint 9.6.63 "cum id cum in duobus verbis fit, ἀναστροφή dicitur, reversio quaedam, quale est nilpo mecum, secum ..... quibus de rebus, Suc 466,13 K, Don 401,9 K, Charis 275,8 K, Diom 460,26 K.

Suc cites Ter Hec 10 Hostilis et, Don Ter Eun Italum contra, Charis + Diom V663 transtra per et remes. cf. Don Ter Ad 151,1 - ipsis ex : ex ipsis, ut (V663), i.e. per transtra, + Diom II 395 lupe seu : Don - ordo [tamen] est 'seu lupi'.

Servius does not use the term Hysteologia, but employs in its stead Hysterologia "cum sermonis est, ut (V663) transtra per et remes"

Other examples of Hysterologia are: Ter Ad 930 "quae vento accesserit oras: diximus superius (147) pegaram quae, cum praepositio detracta nomini verbo copulatur, et plerumque cum suam retinet naturam plerumque convertere. hoc igitur secundum est, quia cum casum suum retinet, hysterologia est, ut hoc loco:

cum verbum subst. figura est, ut (XI 2) Cumanum oppidum oris; 'oris' enim pro 'ora' posuit, sic adornare verbum: hysterologice ut supra, h.e. ad verbum respicis, II 30 subito cum, VI 1, 1 cave dum personat aequora ventus: aut pro tempore fecit: aut hysterologice est, dum per aura aequora sonat, IX 513 ille suo cum gurgite flavo: hysterologia est 'cum ille cum excepit': non enim praecedit 'cum suo gurgite', X 7, 11 unque ligatus: pro 'inligatusque': et est timesis cum hysterologia, cf. IX 2 ch insequi salutatum limen: insalutatam (X 7, 11), 9 IV 66 insperatum (cf. 9 IV 5) (quem subitae praestant): nunc hic 'subitis' inde praesentem usum accentus invexit, VIII 5 3 (limina) victor Alcides subit, IX 36, nunc quae nebulae, I 7, 11 subit invidiae; VII 29 verbum adferimus ad verbum ferimus, XI 653 (aera pulsaque) superarat undam [unda libb.]: super scopulos undam movit, XII 451 (magnus cum cedit) personat: per magnas cedes volat; nam nunc sic verbo datur declinatum nomini praepositionem.

' See p. 153.

ordo: ordo est 'inhaerentia' [illegible] corpori inhaeret: aut inhaeret causae sui corpore: aut certe hysterologia est, ut sit 'haeret in corpore.'

Transfer also the following senses without distinction: [illegible] to precipitate: to precipitate, of [illegible] precipitate: to precipitate quam tantos; [illegible] public terms.

A difference in terminology must here be noted between Servius & the Scholia of Bamel, for in the latter Hysterologia is used, as generally by the Grammarians, equivalent to Hysteroproteron. The examples could be given under the latter name.

TMESIS'

This is commonly regarded as the separation of the parts of a compound word by interposing some other word or words.

In Greek τὸ τμητικὸν σχῆμα (Il 13, 248 &c) means a concise style in expression, Quod [illegible] precise quidem etiam verborum elementa [illegible] trans-

' Tolkiana p 437

pressionem, quod oratio reliquam recipit. atqui est propter quod dici tropus potuit, quia componendus est e duobus intellectus, Dac 449,7, 466,2 Je cum una pars orationis secatur alia interposita, Don 401,14 Je, Charis 295,10 Je, Diom 460,30 K.

Tmesis is called Diacope by Charis + Diom.

Rumlibers + Ho four Grammarians ad loc. add however example [illegible] septem subiecta triones: hoc tmesis est pro 'septentrioni'.

Servius' definition is at ad Aen 1.412 circum dea fudit: sequitur est tmesis, cum fit cum aliquo sermone aliquid interponimus, ut alibi (Aen 1.1). ad hoc tolerabile est in sermone compositio, ceterum in simplici nimis est asperum, quod tamen plerique antiquiores, ut Varro circumvolat herbam (Fr. 436 Bachr.).

Other examples are: Aen II 642 satis superque vidimus: est autem tmesis Aen VII 140 sedet circum mostella: tmesis est, Aen IX 503 stant circum; Geo 3 hac vehe

brata tmesis: tmesis est, i.e. haeclenus V.v. subsequens est: tmesis est VII.xx funder vada gravibus navel, non circum late celebrans, IX.2 ubi inque salutatam longum: insalutatam; et est tmesis, ut (X.7,41) multis inque hiatus: hoc- pro 'multigratus inque'; et est tmesis cum hysterologia, cf. IV.116 inque vicem, XII.501; II.xx, per ovilia turbans, V.3,11 progenitum haecha praeter.

A remarkable case is XI.644 rapidum ad naves praemittit Achilles: non praemittit, nec eum sequitur ipse, sed praerapidum, quod ex affectu patris intellegendum est, non ex Achillis velocitate. et sic praerapidum dixit, quem de Ventius (Thuc I.1.1) pro valde quem princeps, i.e. perquam parens: hoc ad loc. πάππα τρῆτον.

PARENTHESIS[2]

This is for sentences what Tmesis is for words — the interruption of a connected construction by

[1] Thomas p. 241

[2] Goldhausen, p. 435 f.

introducing into it another sentence.

Cutil. Sup. d'H. 10,7 [illegible] aliquem interpretor, quod neque deus sit sententiae neque omnino aliquem ab ea sententia, Quint. I, 2, 23 unum quod interpositionem vel interclusionem dicimus, Graeci παρένθεσιν, παρέμπτωσιν vocant, cum continuationi sermonis medium aliquid sensus intervenit, Sac 411,1 K, Don 401,11 K, Charis 271,12 K, Dion 466, 33 K, Priscian III 421,1 K. Item dicitur interruptio vel interiectio

Parenthesis is called διάλειψις by Charis & Diom.

Quintilian cites as an example (VIII 2,13 al te dictis Albane maneres: Serv - poeta in suam personam ad ipsum Mettium; Sac IV 396,6 quos postea posset remanere: - generalem sententiam posuit; Don & Diom I 443,6 Cene as, neque enim etc.: Serv - Aeneas sequitur 'rapidum ad navis', cetera per parenthesin dicta sunt; Charis & Dion XI 12 namque omnes eum etc.; Priscian III 27 Vare tuum nomen etc.: Serv - ordo est 'Vare etc.' & p III

513 di meliora piis etc.: Seru- per parenthesin in execrationem hostium.

Seruius' disputation is given at 2.86 Aeol, namque tibi diuom pater etc.: Aeoli uentis ordo ipse est et est proprie parenthesis. inter parenthesin et ellipsin hoc interest, quod parenthesis est quotiens remota de medio sententia integer sensus perdurat; plenum namque est 'Aeoli in uentis uentos' item (1.64 s). Ellipsis autem est quotiens remotis interpositis id est aliquid, sine quibus longe respondet, parenthesis est; quotiens nec sensum ellipsis dicitur.

There are besides 32 cases noted by Servius, but a detailed statement is hardly necessary as the examples given above are typical.

Parenthesis = Hyperthesis is found in Greek (2.56; 60), Lat 162, 32 K, Gen 3,6, 3 K, 1 Chron 7,3, 7 K; Diaeresis — Hypodiaeresis, in Greek (III 9,10 Kp), Gut Lup 1,18, 1 Chron 28 1,5 K; Dialysis = Hypodiaeresis, in Suc 456, 18,

Don 399,8K, Charis 283,9K, + Diom 442,5K.

HYSTEROPROTERON or HYSTEROLOGIA

This is an order of words that does not correspond with the natural order of thought or event.

Isoc. Comm. (III 23,1 p) says it is ὅταν ἐν τοῖς πρώτοις λέγειν ὕστερόν τις ἐπιχειρῇ, Isoc 466,1 is hysterologia vel hysteroproteron est, cum id quod primum esse debet postea ponitur. inter anastrophen ergo et hysterologiam hoc est, quod anastrophe diversum verborum perversus ordo ponitur.... hysterologia vero sensuum habet cum verbis ipse posterum ordinem. Don 401,6 sententiae cum verbis ordo mutatus. in astrophe vel verborum tantum ordo praeposterus, Diom 461,12K, Sch 13,9H4 ordo mutatus

Isoc cites as an instance I III 287 acuta sententia condunt: Serv 231 - tectos per herbam disponunt enses: k.e. disponunt et tectos ferunt; sic et scuta condendo latere faciunt; Isoc + Diom III 6 postera Koerber + Volkmann p 435

lustrabat lampade terras Unde etiam Horatius Iubet ut
nocturni umbram: Serv.- et dum hysteroproteron in
sensu; Iovis vel rerum est Ovidius umbram terrae
ad, post Hodie lampas lustrat terras nocturnum
solem praecedit; Ben Reon III, 1 terras per
aut flammis et frangere saxo: Serv.- multi hysteroproteron putant, non respicientes superiora, quia
dicit undis terram esse corruptam, quam non
queunt aut siccari. qui tenuis etiam caedit hoc
illo se tuentur exemplo (7.26;) nunc terrete ignes
frages, nunc sanguis sudo it volunt etiam hic hysteroproteron esse quod falsum est; nam et hodie
siccari aute frages et se frange videmus. et quia
apud maiores nostros multarum rerum non erat, nec
nocta terrebant et ea in pilis nocta pugnabant,
et hoc erat genus nocandi quidam ne hysteroproteron sit, alias terrere, alias frangere accipiunt
(Lucius Tradibus (Ann. rell. Vahl.²) ac turnus saxo
frages frangere terrida). f. 3.26; multi hysteroproteron

[1] cf. Serv at Aen III 559 – the same verse (p.123).

[illegible] quia [illegible] [illegible] [illegible]

teroproteron in sensu. non enim Iuppiter conciliatur Aeolo, sed Aeolus Ioui, quasi superiori. conciliantur autem non, reconciliantur autem, sed neutraque pars et nouum fœdus: hysteroproteron in sensu; sub ipsum exortus, post eius exortum; III 500 progredior portu classes et litora lustro: hysteroproteron in sensu: ante enim lustratur litus et sic a portu proceditur, ut, cuncta pelago dum erat umbram: hysteroproteron in sensu: ante enim Aurora est, sic dies, IV 7 (the same verse as III 589; see above p. 120), 130 iubar exorto: proprie 'iubar' lucifer dicitur.... hysteroproteron in sensu est: iubar enim praecedit auroram, X 256 et interea reuoluta rubebat Nocturna iam luce dies noctem que fugarat: et est in sensu hysteroproteron: prius enim nox fugatur, sic dies oritur.

The pronouncements use hysteron proteron as interchangeable terms, but Servius, as has already been shown (p. 113), employs the

form - tum in place of accusative, while the dative by hendiadys conform to the general usage. Examples of the latter are the following: VII 10-11 aeris sonitus — nostros Et bicornis Tritonia suprema rudis Laborem: et quibuscum hic hysteron-logus videtur; prius enim est ut Tritonia laborem, post deinde concrepuerit, cum quibus in tubae litis pro bello exierunt: et est hysteron-logia: non prius est ut bellum exclamaverit, post fores tactus sit 33 nec dubito malos Veneris nec praemia: et hysteron-logia est: non fortis primum processerunt nati, XII, 1 ferrugine et tellus Lacrimis: hysteron-logia est: non prius est ut ferrugine operantur Lacrimis, quae corpora adhaerent, prius terra VII 4: Caucasiasque refert volucres furtumque Promethei: (sim.) ergo secundum fabulam hysteron-logia est: non prius fuit, ut Prometheus vitium admitteret, post furtorum supplicia, § I 3; (see above p. 121).

SYNCHYSIS[1]

This is an obscure hyperbaton, standing in the same relation to hyperbaton that enigma does to allegory. Sac 466, 19 K multos hyperbatos unius orationis ordo sectus perorasset, Ars 401, 15 K, Char 273, 17 K hyperbaton obscurum, Diom 461, 7 K

Quintilian (8, 2, 14) + the four Grammarians cite (c. 108 bis) Notes ab-esplas in vasa Lucretia torquet

Sane vocant Tali medias quae in plurimis sunt:[2]
Seri-ordo est, quae saepe in mediis plurimis statuas vocant (Schol. Bam. give a somewhat different explanation); Diom also cites AI 195

Vina Lyaeo quae deinde cadis onerarat Acestes
Litore Trinacrio dedentique abeuntibus heros:

[1] Volkmann p. 438, Ernesti Lex. Techn. p.

[2] F. Schöll, Rhein. Mus. 41, pp. 205, brings proof to show that AI 109 was not written by Vergil + believes it crept into the text between II + IV centuries. But the character of the verse, whether genuine or not, does not affect the question of Servius' relation to the grammarians.

Serv- ordo est 'deinde vina partitur, quae Acestes dedit.'

Servius' definition + only example is at A III 348 invenes pectissima fenestra pastorum: ordo talis est: invenes, pectissima pectora, fenestra securitas urbis incensae, quia excesserunt omnes dii: unde si vobis cupido certa est me sequi audentem extrema, moriamur et in media arma ruamus. obscuritatem autem facit hoc loco et synchysis, i.e. hyperbati longa confusio et falsa lectio.

HYPERBOLE'

This is an artistic exaggeration of the truth in order to magnify or depreciate a matter.

Trypho (III.193, 4) defines it as φράσις ὑπεραίρουσα τὴν ἀλήθειαν αὐξήσεως ἢ μειώσεως χάριν, Cicero (4,33,44) calls it superlatio - oratio superans veritatem alicuius augendi minuendive causa, Cic de Or. 3,202 tum augendi minuendive causa veritatis superlatio at-

'Volkmann p. 439.'

que praecedes, Iunct 8,6,6; sed haec v. 2 lingua separatio
verbis cum se diversis fuit, suspendi atque minuendi, hic
ubi 5,3; K Leo 401,2 vel. Thesis 275,2; Lewis 461,1; Rufinius
RCh 47,29 ff.

Under I - suspendi causa - Iunct vites VIII 161 geminique
minantur In caelum scopuli, V 319 fulminis ocior alis,
VII 501 illa vel intactae segetis per summa volaret gra-
mina nec laesis ausit rear sustinuisse culmis, III 691 cum-
das innare reductas Cydadas; Iuc also vites VIII 161, I
13 VII 3 suspidiet cycnus, ut adsidua stagna; Thesis 276
etc "ulterior Eurus", cf. A VII 33 ocior Eurus, Rufinius CA 34
qui candore nives anteirent cursibus auras.
Under II - suspendi causa - Iunct vites VIII 161 nec as-
sibus haerent, + Diom A VIII 808 (see under I).

Servius gives no definition but the meaning is
plain from the number + variety of his examples:
A 119 arma virum tabulaeque et Troia gaza per undas: aut certe hyperbole tempestatis, ut illum fundere aut ferre fulgurant, III 565 ad summas emergunt: postes

hyperbole. There are in all 15 cases noted.

Synecdoche and exaggeratio (12 times): eg. [illegible] noctem funalia vincunt: lumenis est exaggeratio. In this sense it seems to be found elsewhere only in Pliny (13,24,9;16); cf. Sch B § 84 K (p. 201).

An interesting example is [illegible] haec fuit vera lectio, i.e. madefacta: nam si 'aspersa' diceris, i.e. inrorata, tapinosis et hyperbole iungentur; cf. Nobbeck I Kroll. pp. 16, c, 308.

FIGURES

A figure is a mode of expression artistically altered from the form of ordinary use. The Greek term is σχῆμα which is thus defined by Alex. Rhet: σχῆμα δέ ἐστιν ἐξάλλαξις λόγου ἐπὶ τὸ κρεῖττον κατὰ λέξιν ἢ καὶ διάνοιαν ἄνευ τρόπου..... πρόκειται δὲ τὸ ἐπὶ τὸ κρεῖττον ὅτι καὶ ὁ σολοικισμὸς ἐξάλλαξίς ἐστι λόγου, ἀλλ' ἐπὶ τὸ χεῖρον. The regular expression in Latin after Cicero is

figura (de opt. gen. 14), although he himself wavers & uses
figure (but by lumina (or 3) – lumina quae [illegible] aliquos gestus orationis σχήματα vocant. Quintilian
(9,1,4) defines it as – conformatio quaedam orationis
remota a communi et primum se offerenti ratione,
id, vete aliqua novata forma dicendi; Donatus Comm. in
Ter. 447,8K quidquid ergo decenter fingimus vel fi-
cimus, quod tamen idoneorum auctorum formatur
exemplis, figura dicitur quidquid vetus [illegible] ser-
tes proximus, vitium putatur, quod [illegible] ergo multiplex
mus et figura ... discernuntur partes et imperitia.

Although Tropes & Figures have much in common,
in as much as both are peculiar turns of expression
by which ordinary language is changed for the
sake of greater emphasis or beauty, there yet exists
between them a determinate difference, as is stated
by Quintilian (9,1,5): in tropis ponuntur verba alia
pro aliis, ... in figuris verbis et ordine collocatis
figura fieri potest. Hence a Trope implies a no-

λέξεως, i.e. verborum vel dictionis vel locutionis vel sermonis vel orationis: nam d variatur et nihil refert, Cp. Kom KLM 23,5; 25,31 K differt autem figura elocutionis a figura sententiae Kol., quae [illegible] manet in mutatis verborum [illegible] vel translatis manet nihilo minus, elocutionis autem, si distraxeris vel immutaveris verba vel ordinem eorum non [illegible], manere non potest, Victorin. III, 1, Gaz. 397,5 K, Charis 279,25 K schema lexeos est ordo verborum aliter quam debuit figuratus metri aut decoris causa, 283,16 K schema dianoeas a schemate lexeos hoc distat, quod illud in solis verborum ornamentis consistit, alterum in contemplatione animi [illegible].

Servius does not comment on this distinction, though he mentions σχῆμα λεξεώς once: d III 413 inepte: σχῆμα λεξεώς; non enim dicit a Troianis subvectam, sed intellegendum reliquit (p.), + V 120 definies lexis – latina et perfecta vocutio.

Ἐπιβάλλει—γ, 5, 1, modus in quibus dicimus ἡ φράσις verborum: verum schemata λέξεως duorum sunt generum · alterum [illegible] alterum [illegible] expeditum est genus breve et tritumque consuetudini, tamen possis illud grammaticum, hoc rhetoricum magis dicere: Fortunatianus (K Rh 136, 24 ff) puts the three classes on the same level, viz. σχήματα λέξεως, λόγου, διανοίας:— λέξεως in singulis verbis fiunt, ut nuda genu (α I 320), quae uno nomine ἐξηλλαγμένης possumus dicere: λόγου vero in locutionis [illegible] genus pluribus modis fiunt: διανοίας autem in sensibus: probe dicam sive locutionem mutaveris aut verborum ordinem inverteris, eadem tamen figura permanebit verum utraque λέξεως et λόγου non ita.

It is in the sense of the first of these divisions, i.e. σχήμα grammaticum, that Quintilian takes the terms schema & figura. Under this is included all the peculiarities of an author's style in grammar & syntax,

+ Phraseology. On the other hand unless these peculiarities are supported by age, authority, custom, or some reasonable ground they are considered faults of style, as Soleismus (p. 128). Hoc loco de soloecismo – haec si a nobis dicantur, vitia sunt; si a poetis vel oratoribus, schemata, i.e. figurae, nuncupantur, Don 394,23 K soloecismus in prosa oratione, in poemate schema nominatur, Charis 265,8 K, Diom 451,29 K, 456,13 K Latine solecismus figura appellatur.

Servius gives definitions at A V 120 inter soloecismum et [illegible] peculiarem [illegible] orationem, figura est, quae fit contextu sermonum ratione vitiosa. ergo metaplasmus et figura media sunt et discernuntur peritia et imperitia. fiunt autem ad ornatum; cp. Comm in Don 443,28 K, 444,2 K si in prosa oratione fiat hoc vitium, tunc soloecismus vocatur; in poemate schema dicitur.

In His sense Herodian II (p. 5) includes τὰ Πινδαρικόν, Ἰβύκειον, Ἀλκμανικόν under σχήματα ἐν λόγῳ.

The following is Quintilian's list of figurae (9,3,6-27) [illegible] ed Servius' comments + the statements of the Grammarians. As the latter are made from the standpoint of Solecismus, they are noted only so far as they agree with Quintilian.

Quint 9,3,6 Sunt ergo et circa genus figurae in nominibus. Quint + Charis cite GI153 oculus capti talpae: Serv- et mutavit genus; nam 'haec talpa' dicitur: sicut et de damnis fecit, ut (BVIII28) timidi damnae: Serv- et damnas masculino genere posuit; sic alibi (GIII536) timidi damnae: Serv- mutavit genus, ut ritare homoeoteleuton. Quint + Charis also cite BVIII28.

Servius notes in all 12 cases of a change of gender; cf. Comm in Don 446,36 K.

Quint 9,3,7 - The use of the Passive for Active + reverse. Servius at GI104 aventi: pro 'aventis' it est figura [illegible] one passivum pro, ut est (XI660) beantur pro

Holland..... et contra pro passivi verbo significatione
activum ponitur, ut est hoc 'avertit' pro avertitur,
et (II224) insinuat pro insinuatur, et (II8) praecipitat
pro praecipitatur. etc. etc.; cf. Serv. G I 14.

Servius notes 13 examples of this change of Voice.

Quint. 1, 3, 8 est figura et in numero, vel cum singulari pluralis subiungitur,... vel ex diverso: (B IV 62)

[illegible]

nec deus hunc mensa dea nec dignata cubili est:
ex illis enim, 'qui non risere', hic, quem non dignata.

Quint. 1, 5, 1 silentium et verba pro participio: (A V 115)

magnum dat Iove talentum,

[illegible] – et post. Iovem et duo verba praeponere, et fuit post (26) denuo habere vim. sed hoc datur poetis; cf. Don. Ter. And. 3, 2, 4.

Servius notes 13 cases of such dependence of an Infinitive on a finite verb – 6 with dare, 4 with a Verb of Saying.

The Scholia of Bernard agree more closely with Servius + Ribbeck's text read cui.

tilian's explanation than Servius does: e.g. ad ego consurgere in arma: pro 'consurgendi'; infinitivus modus verbi pro participio; 8 cases are noted.

The infinitive depending on an adjective, e.g. ad ictum audi coniungere, is noted 8 times; on a substantive, once, with 6 more cases recognised.

Quint 1, 3, 10 iungunturque interim schemata (Hor. C. 1, 15, 24) Athenaeus recens pugnax: est enim modus pugnandi.

The sequence formed in this expression of participium pro nomine (recens for recenti) & nomen pro participio (pugnax for pugnandi). Servius notes 2 cases of the former at 1 123 volventibus (annis): volubilibus, et est participium pro nomine (in all 18 cases); & a case of the latter (substantive) at 1 121 tale regnum: pro 'tale regnantium', nomen pro participio. 1 284 omnium: potest pro 'omnitantum' accipi; (adjective) at 1 122 laevis: pro laxatis, nomen pro participio (7 cases in all).

Quint 1, 3, 11 transferuntur et tempora: ... (3 cases

enim pro praeterito positum est).

Ser. Don. Virgilius vult (A III 3) hunc finxisse Troica: Don- nunc finxisse quo modo dicendi 'accidit' et 'fugat'. sed aut pro licentia poeticum tempus pro tempore posuit, ut (A I 12) memorasse non-ret luctuque refugit: aut certe naturam rerum expressit; cf. Don A II 12 refugit: post metrum pro praesenti praeteritum posuit.

Schol. Dan. further note 9 cases of a Present tense for a Past, 1 dubious, 2 cases of a Past tense for a Present.

Iuuat 9, 3, 11 (hanc mentem) et Italis: (A IX 104) hoc Italicis vult: Don- 'Italicis' vere pro 'Italicensis', principale pro derivativo, cf. Comm in Don 446, 35 K.

Servius remarks on 13 examples of this Figure, + 3 of derivativum pro principali

Iuuat 9, 3, 14 alia commendatio virtutis, cuius amator unice Vergilius fuit: (A XI 406)

'et cum se pavidum contra mea iurgia iactat'

' Servius + Ribbeck's text read fugit.

et (XIIq)

progeniem sed enim Troianos a sanguine duci
audierat..... illud et in consuetudine remansit

Ennio 70, his ausplus apud eundem: (Plaut.)

nam quis te invenum confidentissime,

per sermonis initium fit: dein-i. 'quisnam' hodie
unum 'nam' particula postponitur, ante praeponitur: Terentius in Phormione (5,1,5) nam quae est haec
mulier? v. Ley ad loc.- ἀνακ. τ. ὀρθ., ut (Plaut.) et (XIIq)

tam magis illa homini' et fratribus effera plenum
quam neque ipsis effera crudescunt sanguine pugnae.

dein- legitur in edd. post 'tam magis maxime minus
minime' positivo tantum iungitur: quod tamen
hinc observatur se ponuntur ad augmentum re-
lativae formulae;.... eiusmodi se et comparationem
positae sunt, possunt vel comparativo vel superlativo
vel pro his gradibus ipsis inter se uniri: hinc ego
est 'tam magis illa etc.' Non sunt ad praedicandum
positae sunt, sed ad aequationem

Servius + Ribbeck's text read fremens.

Quint 9.3.17 ex Graeco vero translata..... vel Vergili (plurimos): (VIII.3) Hyrcanum nemigal aspera. Sed figura Graeca est; nos enim dicimus per aequor nemigat similis. Item alio loco (XVII.3) Libycum mare sidera iuro, cum latinitas exigat, ut addatur praepositio per.

Servius notes 4 examples.

Quint 9.3.17 et iam receptum notis quoque: (XIII.5) saucium pectus: Serv- saucium pectus habens, ut (VIII.5) nudatoque umeros ense feriunt, pro nudatos AI320 nuda genu: nudum genu habens, ut si dicas 'bonus animum'. et est Graeca figura, sed non a quem dicimus pro per participium pro tertii temporis et casum accusativum; haec enim per nomen fit: pronomen et unum significationem recurrant.

Servius notes 4 examples

It from 4 he figures with the participle is commented upon by Servius at AI228 oculos

nitentes: nitidos oculos carmine perfusos habens et est ferre a quibus fit quoddam participium, ut tempora a passivo impetum, unum ne-
cessarium, ut 'dilectus meminem', 'mutatis cultum'.

Servius remarks on 36 cases.

Quint 9,3,18 ex eadem parte figurarum prior dico et adiectio est illo, quam Celsus dicit supervacuum, sed non sine gratia est: (BX II)

nam neque Parrasii vobes neque Timanthis Nisae. potest enim desse alterum 'nam'.

Quint 9,3,17, etiamsi vulgo et comparativis pro absolutis. dativus (XII 22) tristior: comparativum posuit pro positivo (4 examples noted). (XII 6) quicquid acerbum est morte fati, de re mentions positivus pro comparativo as a likely explanation, (XIII 17) optimus fuit regnum: superlativus est pro positivo. sic ergo dixit ut Homerus (Il. XII 3) δεκαόργυιος κολωνὸς pro ὑψηλός, ie 'mutissimus Centaurorum' pro 'iustus'.

Livius 7, 2, 10 sunt et illa non similia sobrietatis quidem, sed tamen nonnullum mutandi, quae et saepe adsequi solent, ut (e nos pluraliter dicamus 3. (92 541) sed nos immensum spatiis confecimus aequor, Serv-Aen 8, et nos: pluralis numerus pro singulari.

Servius notes in 3 cases the use of the Plural for the Singular as invidiose, e.g. Aen 12 135 enses nefandi; once as ἐφ' ἁπλοῦς, Aen 8 643; + once ut accendendum fudere, Aen 3 27 – in all 9 cases are noted.

Livius 7, 2, 10 et le pluriebus singularibus: (7 III 3 10)

haud secus ac patriis aeris Romanus in armis.

Servius gives 9 cases of the Singular used for the Plural.

Livius 7, 3, 7 species libera, sed genus eadem et haec sunt: (7 II 298)

non tibi ad solem vergant vineta cadentem. (7 II 313) ne nubi tum nobis sub dies sapere venimus

neu dorso nemoris libeat iacuisse per herbas:

non enim nescis cui alii prius, nec postea sibi usui,

sed omnibus praecipit. For the first example of
hoc omnium potens: potest quis. Ecclesiae enim personae
supplicationem ad secundam transtulit et pessi-
mater loquitur, as not knowing to whom si non Ecclesiae
personae in secundam referas. This use of the
second person is noted 3 times. For the second ex-
ample of Lucile: nec mihi: nec [illegible], at (p.
456), especially at §§ 473.

Quint §. 3, 22 et nostra persona interior frequens,
et alios pro aliis fingimus..... (22) illa quoque ex eo-
dem genere personae vitium: cum quod interpo-
sitionem vel intercalationem dicimus, quam
παρένθεσιν, παρέμπτωσιν vocant (see p. 118): cui
adiecit hyperbaton (see p. 108), ... alterum, quod
ad se pertinet sententiarum, quae ἀνακόλουθον
dicitur (see p. 112).

Servius notes also a Figure in the following passages,
many of which are given under Solecisms by the
Grammarians

a II arma virumque: figura usitata est ut non eo ordine respondeamus quo proposuimus (see p. 109).

a II 2 Italiam (venit): ars quidem hoc exigit, ut nominibus provinciarum praepositiones addamus, 'in Italiam' numquam. tamen plerumque perverso ordine lectum est; nam ecce hoc loco detraxit provinciae praepositionem dicens 'Italiam venit' pro aut 'Italiam venit' ..... et est figura, cf IX 59 Italiam (adigat): ad Italiam, III 11 (delati) Cretaeam: 'ad Cretaeam' meae detraxit praepositionem.

DE: a II 3 non posse Italia (accidere): detraxit meae praepositionem provinciae; non enim dixit 'in Italia', sed 'Italia'.

IN c. abl.: a II 2 63 Italia: in Italia, et detraxit praepositionem huic. ac si ille loco (IX 36) Tyro aliis Tyro, i.e. in Tyro. nam si adverbialiter vellet, Tyri dixerat, IX 36 aut in Tyro, ac si diceret 'Tyri', non 'Tyrii' autem aut 'in Tyriis', aut pro 'Tyriis', III 110 Tyros: vultu

pro 'in Lycia' ol (IV 36), IV VIII 93 Perl. in Verb.

INc. Acc.: AI 52 Ilium venit: in Ilium expraud (praepositorum)* et (I 2) Ilium pl.

AIb infinitque deos Latio: h. p. Latium. et ad ea quae usitata apud Vergilium. quod enim per accusativum cum praepositione dicimus illi per dativum fere sine praepositione, sicut libet (I 751) it clamor caelo pro in caelum. about 35 cases are noted, of which 20 are explained by supplying, to, 15 by supplying ad. the examples of the opposite form occurs at I 600 pro: figura ut; nam planum fuerat 'mediis se infert'

AIb hic illius arma: figura crebberrima adverbium pro adverbio posuit, praesentis loci pro absentis; debuit enim dicere 'illic' (6 examples). (I 1, 2 hic: huic; ad unum adverbium hunc locum (?) pro

h at least 12 instances in Italic are to be h a compound verb.

ples). X 388 hinc : pro 'tunc', loci adverbium pro temporis (3 examples). II 13 huc : pro illuc (4 examples).

VII 433 etiam : adhuc (4 examples). II 615 iam : paulatim (3 examples), IV 13 iam : i.e modo (3 examples), II 103 iamdudum : modo 'quasi primum' (3 examples).

I 295 inde : post, ad deinde, ad tunc, adverbium loci pro tempore is (4 examples). I 15 longe : valde (6 examples). I 388 modo : tantummodo (4 examples).

II 546 nequiquam : 'non' (5 examples). XI 801 nihil : non (2 examples). II 670 numquam : pro 'non' (2 examples). I 200 penitus : i.e. valde (4 examples).

III 416 non postmodo : continuo, ad modo adverbium loci ad, alibi temporis (2 examples). I 11 hac nocte : pro postquam, adverbium loci pro temporali (3 examples). XI 259 vel : etiam (3 examples).

III 192 vix : modo 'mox' (4 examples).

Ἓν διὰ δυοῖν

This is the resolution of a complex expression into

its parts.— a substantive [illegible] substantive in an oblique case (Hyptaxis) becomes two coördinate substantives (Parataxis) [illegible]

Porph. Hor. C. 2,13,18 oppida publice sumptu iubentes et deorum templa nove decorare saxo: est ergo hic schema, quod ἓν διὰ δυοῖν dicimus, unum in duobus, quia unum in duo sensus divisit, 'oppida' enim et 'deorum templa' prope quod est 'oppidorum templa', Sch BG84 f

Servius' definition is at α161 molemque et montis: i.e. molem montis. et est figura, ut una res in duas dividatur, metri causa interposita coniunctione, ut alio loco (Q II,1) pater et rex Iuppiter ut magno de patre natus; f γ III,1 ἓν διὰ δυοῖν, ut (α161), et; pro magno de patre natus: magni patris. Sacra longa pallentia umbra: sacra longae pallentis umbrae dixit, ut (III 47) hanc veniam petimusque damusque, item (161,[2]

[1] I 111,311,648, II 420, V 431 (without name).

[2] f. α168 aut iaculo concitus acriore (celeriusque missilibus): i.e. celeri et celerem sagittam. sic alia omnia in hoc (569, but the verse cited is X 754), i.e. iaculo longe pallentis sagittae. [3] Cited in Sch BG84 H

Other examples are: CIII 629 ferre et bipennibus] ἐν τοῖς ἀνεῖν (see p. 196), III 148 effigies sacras et reliqua: ἐν τοῖς θεοῖς, τὰς ἱερὰς καὶ ὁσίας [illegible] (see p. 124), VIII 10 [illegible], VIII 15 [illegible], [illegible] corpora, 571 equae mammis et lacte ferino.

Without name see CIII 223, VII 7, VIII 11, [illegible] boue, cf. VIII 142, IX 704, [illegible] III 56.

ANTIPTOSIS

Term is the use of one grammatical case for another.

Ilson VII 636 220 ἀπόδοσις τῆς ἰδιότητος πτώσις ἀντὶ πτώσεως, Ilson Eor Prof. 1, 57 [illegible] Antiptosis pro [illegible], Kos. Ser. Gu. 2, 2, 6 [illegible] pulsus meum: et 'animi' pro 'animo', ἀπὸ τῆς πτώσεως, qui 'in rem es vi-tam' et 'dives es pecu' amabant dicere, Priscc III 184, 12. 4, 3, 11

With these exceptions Servius appears to be the only one to use the term. Although [illegible] Antiptosis [illegible] used for case [illegible]

tion his statement is clear at α I 120 Thionei: antiptosis est, pro genetivo enim dativorum posuit, ... qua plerunque utuntur poetae, ut (5;3) urbem quam statuo vestra est pro 'urbis' (Serv- multi antiptosin volunt, accusativum pro nominativo, ut est pro 'urbs quam statuo haec vestra est'; but cp. p. 176), idem (X 851) caput pro pro 'pedi' (Serv- pro 'pedi'; nam antiptosis est).

DAT. for GEN. (α 120 above). Servius further notes 7 cases without name.

ACC. for NOM. (α 157 above) Servius (I 81) 'cassidem': pro 'cassis': hanc accusativum posuit pro nominativo.[1]

[1] Servius fails to notice that Vergil uses cassidam as a secondary form of cassis-dis; cf. Prob. 12, 208 per quem Vergilius haec cassida dicunt, Serv. I 477, 485, Charis. 86, 19 (id. 287, 7), Prisc. II 205, 15 'cassida' pro accusativo est positum, ut si quod est 'cassis', pro usus est pro nominativo 'cassus' Vergilius (VI 775, 5), [illegible] 701, sic 'hace cassis' quod dicunt 'hae cassidae' declinatur, ut Vergilius in XI (775).

ABL. for DAT. (X 361 above). Servius notes A VII 792 magno se corpore miscet: aut antiptosis est pro 'corpori', ut (X 361): quod potius credendum est, X 650 sane hoc loco antiptosis facta est propter metrum. Similiter 'corpo' praepidine' pro 'corpori', sicut (361) pro 'pedi'. est autem abblativus pro dativo, sub corpori subaudi: melius tamen est ut sit antiptosis pro 'corpori', ut (361) pro 'pedi'. [illegible] magno commixtus corpore telum: pro 'corpori', ut (X 361, idem alibi [illegible]; [illegible] nec sospite: antiptosis est pro 'sospiti.'

Three examples are given without name.

SEPT. CAS. for GEN. Servius notes A V 607 pro mille colore bus arcum: aut antiptosis est 'mille colorum', i.e. multicolorum, [illegible] pulchro prodit: Rolandus [illegible] & Serv. in hoc ms. [illegible] dum Virgilius ait (XII 70) 'Iuno Carthagini', non Carthagini, quod erat regula. Cicero antiptosin fecit figuram, Virgilius vero metri necessitatem multis [illegible] dicendi; hinc i.e. 'carthaginis' natum pro 'Carthagini': [illegible] pro ordinibus in loco, et loco positi sec Horatium (Epist. I 1) Tibure pro 'Tiburi.'

Noted 17 times without name

(XII 142): aut certe nominativus est pro vocativo.

VOC. for NOM. Servius notes A II 293 expectate: antiptosis est, pro 'expectatus', VII 685 quos Aeneadae pater: aut 'posces', quod est antiptosis 'pro poscat Aeneadas' — Gellius Fabius: A III 9 is ipsum: pro 'ipse eum', casus pro casu, IX Liv 'Tabulae' ergo pro 'mortuus est', vocativus pro nominativo posuit, ut ..... (X. 7) pro 'ipse eum', et Ovidi (XII 9.) pro 'Aeneas': sic ergo et 'Marte' pro 'Mars', X 31; miserande: pro 'miserandus', nam pro nominativo vocativum posuit ut supra (XII 142): licet illic possit accipi 'Noctem aeterna sidera habeat': nam 'habeto' et secundae et tertiae personae est. tamen etiam si ubi nominativum pro vocativo posuit, ut (VIII 77).

A doubtful case is A XII 176 esto nunc Sol testis.

VOC. for ACC. Servius notes A I 410 fastus: pro 'fastum', nam supra ait 'quem'. ergo antiptosis est VII 160 flectibus et fremitu adsurgens Benace marino: 'adsurgens' autem vocativus est ..... aut certe est antiptosis pro 'adsurgentem'. et 'assurgens' hic pro 'assurgentem'.

Cf. Sch B 986 H.

aII 377 'delapsus' nominativum pro accusativo posuit.

A doubtful case is aXII 149 ferebat Pallante relicto: i.e. possit Pallantis praetor: nam alterum est (Pallanta vita)

WITHOUT NAME

NOM. pro GEN. aIV 201 amens animi: et (non) male animi sani 'mentis animi' nonnulli pro genetivo posuit. num ergo 'amentes animi'? V 75 acer maturus: honestius, quam si acre maturo dixerat: vel certe 'acri mature'; IX 253 integer aevi: 'integer aevo' reperitur [illegible] Cyprio vino Thyrsi: et neutrius nominativus pro genetivo posuerunt: num temerarium puto

GEN. pro ABL. aIX 8, classis equitum: pro 'classe', genitivus pro ablativo, pXII 102 vos ego quaesam: praeterea invenit ut (IX 17), IX 672 praeceps animi: reperiuntur genetivo iuncti; num dixerunt 'praeceps iracundia' 'praeceps pavor', XII 11, praecipites animi: et 'praecipites ... ferunt' et 'praecipites ferebat' dixerunt, pIX 17, ut non infelix animus: et reperiuntur ut 'animi', quam si 'animo' dixerit, ut (XII 11), V 202 ferunt animi: reperiuntur

dixit, ut (XII 19), X 636 animi miserata: pro 'animo miserata': nam separata locutio est, sicut (III 1,) pro animo', IV 19, pro meo animo: sequenti dixit, p. 24, 19 recte pro animo sic hoc dixit, ut (XII 19; cf. Non. Ter. Eun. 2,2,43 (p. 147).

DAT. pro ABL. a I 14: hidente: autem pro hidente, ut b. 1. 6 pro oblatione, IV 2 dare 'igni' pro 'igne', dativum pro ablativo, VII 9 ('fronti') pro 'fronte' dativum pro ablativo, cf. Serv. II 10; XI 51 'pugni' autem pro navi pro 'pugna fidens', p. III 6 cui non dubito Hyginum post: eo a quo. Uncertain casus a-e: a XII 5 11 curru: autem uti reflexivo, ut aut dativum, cf. seq. antequam, p. III 6 VII curru: pro 'curruui': dativum vitiosum, V 7 'curru' pro curruui; IX 602 venatu: pro 'venatui', ut 'curru' pro curruui: ablativum dubium aut pro dativo, cf. 9 seq. deu 'metu' pro 'metui' a ipsum, ablativum pro dativo XI 1 vita: vitae, ut (XII 602), ps. 30 rubbio: rubbiae; dativus casus est, ut supra (158).

a I 14 7 perlabitur undas: figura est, quod anima nos

modo dicimus per praepositionem nomini copulatam sequente verbo, antiqui verso ordine praepositionem detractam nomini iungebant verbo, ita tamen ut esset una pars orationis, et faciebant honestam elocutionem. nos dicimus 'per undas labitur', illi dicebant 'undabitur labitur' idem 'per forum venio' et 'forumvenio'. notandum plane quod plerumque suum regit casum, plerumque ad ablativum transit; cf. 307 cum casum suum retinet, hysterologia est, ut hoc loco; cum autem mutat, figura est, ut (XI 2) e manum ablabitur oris; 'oris' enim pro 'ora' posuit (17 cases noted); [illegible] : di pile it confido dativum regit, ut (IX 4, 1) et fidere noctis. aut optimus figura est pro nimium et praeposterate locordit, ut (VIII 2) humilis habitat [illegible] recusatio incipit, pro habeo domum dicimus, unde est habito frequentativum; cf Serv - VIII 28, XII 2.

XII 231 infendum : pro infandi positum, ut [illegible] (1)

miserum. item (XII 349) torvum pro torve. et est figura quae fit questionis nomen pro adverbio ponitur; nusquam autem particula est, in prosa aut certe nusquam'. About 40 examples are noted (see also p. 164).

The opposite figure occurs at CT 489 quo: in quam; nam fuit adverbia pro nonnumbers, ut (16 examples) de Latinum (5 examples noted).

The following figures also may be placed in this connection: XI 118 unum: autem pro 'meum', nomen pro pronomine (13 examples); IX 117 quam: quater ut quantam; pronomen pro nomine; I 233 huc... tibi (about 25 examples).

VIII 132 parum: infinitivus modus pro imperativo. Et est figura prosae historiographorum, ut Sallustius (Cat. 6,1) aequitatem exercere, curae cum voluptatibus certare (22 examples).

'Cf Serv[ius] Comm. in Bucol. 1,51; 4,46, 2,45 quae loquitur de hedera ombra est, ut figura putetur nam omnes dicunt 'pulchrum lego', 'delectabilem loquitur'.

a II 427 aequi: pro 'acquitatis'. et optima figura
est a femineo genere in neutrum transire (5 exemplis).

a IX 101 libras adverbiorum: substitutio quidem
est haec lectio, sed verior et figuratior illa est
libras accusativi casus (sic nihil.): nam plerumque
trahitur schema, ut aliquo iturus non ad locum,
sed de loco peregrinationem significationem, et si dicas 'de Burdigala abeo in Treveros', 'abeo' tamen
est quasi ac 'eo' diceris. nec hoc tantum hoc
loco facit, sed plerisque: hinc enim est (VI 37,5) ne
femora insuissem obelis? item ut 'abeo in Treveros',
sicut diximus supra: pessumegressum ait 'adobis
legant'.

a IX 7,11(4) amicum Gratidianum nostrum (= M. Marium
Gratidianum comitem): et tale est schema per repetitionem
ut (X 1,10) serpentium qui hyperbolen dolor, et alia aperte
fecerit, cf. § IV 3,11 relatum actum fugiens hanc obsidionem, facta ex re petitione de rebus

The following constructions are also noted: A VII 435 [illegible] figurate dicat; nam 'pro eius illius' dicimus. VIII 445 exarsit in iras: communis sermo habet 'ardeo illa re', sed figuratius 'ardeo in illam rem' dicimus: it est apud bonos locutio. IX 631 verbum inludo: inludo libi' et 'insulto tibi' dicimus: nam 'inludo ti' figuratum est, at hoc loco, item 'insulto te': [illegible] multos [illegible] bonos insultauerat, [illegible] X 645, XII 11. [illegible] figuratum est 'incubit bonis' pro 'bonis ei'.

The following words & expressions are noted by Servius as non, i.e. non-poetical by [illegible]', according to the definition of figura [illegible], as mentioned in this connection: A I 663* abiurare: communiter [illegible] pro negare*; II 87 [illegible]: prosa locutio in figura est et poeticis [illegible] omnibus; Hdb p. 71) pro vostra vita mortis occumbant obviam, III 221 capi [illegible] pro: datis non et adfectate, [illegible]

[illegible] See Nettleship, Conjectures Virgil 44 & Vol I pp. xxx - xxxv.
None of the examples mentioned by Macrobius (6.4.3-11) are included in the list above.

superatus: sicut. sane non dictum est a vel examplo
ut puerum a Pupilio, sed puerum pel nubem; non dice-
tic, nec enim possumus dicere 'pro eo illum non',
potuit tamen recte dici 'nubes pro eo pil', IX 50 sacrisque
litatis: 'diis litatis' debuit dicere: non enim sacra,
sed deos placamus litamus, e.c placamur ergo non
dicit, VIII 'voto' non pendit sacrificium dicit,
i.e. Cedes pecudum, cum vota eorum deum dantur sint
non bimae: pro 'bimarum'; non dicit, VI 33 cuncta
magistro: non dixit; de quo poterit magister expec-
tus, VIII 490 mensae erili: non dixit, nam erum non
nisi dominum dicimus VIII 365 baetique minores: non
et notes licenter 'minores' dicit, cum ab ipso Baetro
Herculem constet esse suscepium, et minores non
dicamus, nisi quoties gradum defert nomen, 1135
non dicentes 'carnem et rotas inficiebant' et non
albas maculas dicit, non propria maculosum haec
est natura, ut obscuritati sua album aliquid
inficiant, bene mixti: quod autem 'rotis' non addi-

id, et antiquitus dicebant; non video 'natalis diei'
dicerent. sed hoc saepius quam reperiuntur dicunt
quod apud alios (XII.11) et illum (IX.2.3) frequentius
inveniri videbam, non video 'hoc illius natalis' dicerent
quod apud alios (XII.11) et (IX.2.6). Non enim dicebant
hoc natale tempus vel locum vel tempus natale, ut Cornelius
(C.1.1.10) et Plautus in Pseudolo (1.2.46). Cyprianus hos o-
missis dicit (B III 76) non est natalis, X 216 noctu ego:
'Servius contradicit. Hic statuunt aliqui natales et
B III 76 sane 'natalis' apud maiores plenum fuit, licet
posteriores 'natalis dies' dixerint non ut Cornelius
(Cf 2.3.21) dixerit natalis prata numerans, Varronius vel
(XII.1) natale die. Ibi hoc differentiae interest ut repraesen-
ons ut patet ex Donatus (Ad. Hec. 1.1.14): cum additione
temporis coniungebat 'natalis' melius dicitur, sed Virgi-
lius servans personae rusticae (B III-76) non est nata-
lis, inquit nec addidit 'dies'. The omission of the word
expresses, time or circumstance. Thus seems to belong
to the Servius Vulgaris. This remarks perfectly with the

AI67 navigat aequor: figura Graeca est; nos enim dicimus per aequor navigat (p.139).

AI320 nuda genu: et est Graeca figura (p.139); cf. 228 oculos suffusa nitentes (p.139); [illegible] Graeca figura est, II40 et est figura Graeca, pavidis τὰς φρένας, V720 animum dedicatur: Graeca figura, ut 'mortem lacus', X63 Latagum corripuit os: et est Graeca figura in Homero frequens, ut si dicas ἐπρεσβεύσατο Ἀχιλλέα τὸν πόδα, i.e. Achillem pertimuit pedem pro pertimuit Achillis pedem, pallida bremit artus: figurate pro 'artubus bremit'.

AI328 vox hominem sonat: Graeca figura est.

AI440 neque cernitur ulli: et est Graecum οὔτε τις ὀφθαλμοῖσιν ὁρᾶται, ut (Hor. E. 1,6,1) scribit Varia, ce [illegible] te Lucas. The following constructions also may be mentioned in this connection: AI66, vita fugit: Graeca figura est, ut Terentius (Eun. 3,2,5), IX3 placitone diem pugnabis amore: et est Graecum 'pugnare bella; hanc nos 'pugnas bellum' dicimus, cf. I475 expressus

Achilli, BV? libi cedat, VII 135 laudibus Italicis cedent;
VIII 147 et 'cui ne precari' postremum est; hunc modo 'quam
precari' dicimus: Terentius (Phor. 1,2,90) mihi sic erat,
idem (Ad. 3,4,45) ut vobis decet, Sallustius 'locum' de-
torem quam victoribus decebat. et est Graecum, ut
ἔοικε Ἀπόλλωνι, XII 16 pegma Graeca 'mortem illius rei'
et 'regnet illius rei', ut (Hom. Il. I 38) Τεύχοιτό τε ἰῷ
ἀνάσσειν: inde Horatius nil (C. 3,30,11) a pestium regnavit
populorum pro a pestibus populis, sic 'luctor' autem 'ma-
lorum' pegma Graeca est, sicut Horatius (C. 3.10,11), cf.
73 barba laborum, I 441 lactissimus umbra: secundum
probum pectoris, XI 33 lingua mihi, nil pertinacius-
que laborum: sicut (73): et est Graecum; sic manus
timore opus est brachia: 'regnet' autem pectoris reg-
it, et est de Graeco; nam hoc decorum κοσμίῳ τε
ῥέον, XII 419 indignus dictum: Graeca pegma; nam
nos 'indignus illa re' dicimus, contra Graeci ἀνάξι-
ος στεφάνου, i.e. indignus coronae.

A 663 Salius deum ipsum 'Lapidem' vocat,

hoc quod facit 'mirorem'. sed hic imitatio est Graecae, quae uno nomine utrumque significant; nam Ille eum dicit deum, cf. 869.

a III 53 cavae cavernae: Graeca figura, ut 'vitam vivere', 'mortem mori', cf. V 44; gravis gravitasque: figura a similitudine, XII 650 pereo aute pereorem: figura antiqua, ut 'servitutem servit', 'dolet dolorem'.

a III 111 euntes: ire cupientes, ut (XVI 3) eum iturum, i.e. eum cenare velle. et est Graeca figura, ubi statuissa aliquid pro inchoatione habetur (cf. exempl.).

a II 5,3 Cicaniusque puer: ficius, ut (IX,11) lucque puerque tuus. Horatius (C. I, 11, 2) puerosque Ledae. et est Graecum, nam παῖς dicunt; cf. III 3,3, Ter. Tert. Haut. 2, 3, 16.

a II 6,1 (Tyndaridis) fratris sororisque: i.e. Helenae. et est Graecum, ut 'vis Herculea', h.e. Herculis (p. 106).

a III 426 prima (hominis facies): nominativus est pluralis a neutro. et est Graeca figura, τὰ πρῶτα τοῦ προσώπου; cf. V 285 Graeca genus: et hoc est figura Graeca, ut (VIII 114) qui genus? III 5,14 sane 'vetera fra-

ius' fere locutio est, ut Gellius docuit alia.

a III 501 Hesperia: autem Ἑσπερόθεν, nam Graece dicit, et est de loco ad-thicum 'Barbarum Ἑσπερόθεν': figura enim non numquam pudorem est de thematio imperfecta est, ut Cicero Verrinis (1.5.13); f IX 16 ad eam Τυρόθεν, i.e. de Tyro, ut (III 501).

a V 248 dat fere: fieri dicimus duo verba coniungere, ut facile possit (ibi) dari habere vero (p 135); f II 10 verum eius cognoscit: cognoscendorum datum: ut Graeca figura est; a III 501 coniungere (p 136)

a XII 341 quis te Palmire deorum: 'quis deus' debuit dicere, sed graece dicit τίς θεῶν, f VIII 21 una bonum: figura Graeca, μία τῶν βοῶν.

a XII 491 multaque se incusat: pro 'multum', et est Graeca figura, f I 405 multo gemens: graecum est πολλὰ στενάξων, vere, multa gemens: nemus pro arboribus (17 examples).

At f I 104 the Schol. Dan notice a pronunciation peculiar

to Vergil's native district: communius area inequitur: dictum, sine subintellectione. [illegible] Propertius: quo sequitur clues Propertius [illegible] Gallus: ergo eum dicunt vicinum, sed communis: unde Propertius magis patrium consuetudinem videtur secutus.

The Latin Grammarians (Don. 393,1 K Charis. 273,24 K, Diom. 443,13 K) give a list of SCHEMATA LEXEOS containing from 17 to 25 names, from which I have selected the following noticed by Servius: Prolepsis, Zeugma, Hypallage, Homoioteleuton, Rimes, Anacoluthon, Climax.

PROLEPSIS[1]

This was at first applied to that method of argumentation by which the arguments of an adversary are stated & answered before he has

[1] Volkmann p. 494 f

had a chance to present themselves. Later it was extended to mean any anticipation, either in sense or construction, of what is to follow.

Cornif (4.23.33) adsit subsidio — quem intercipiamus adversarios aut praecurramus ipse a nobis, quod ab illis aut quid contra nos dici possit, deinde subiciamus id, quod oportet dici aut non oportet, quod aut nobis ademento futurum sit aut illis afferturum [= contrario, Cic Br.138 ut ante occupet quod quisque opponat, Liv 8,7,18 ut ante occupatum, Quint 9,2,16 mire vero in causis valet praesumptio, quae πρόληψις dicitur, cum id quod alius posset occupamus, cf. 11,1,43, Suet Aug 56, praesumptus est, cum, antequam res vel personae finiantur, numeres terminatur, Ges 5,7,13 praesumptio rerum videri contrarium Cic no 2.10.14, Liv 40.41.11 et index de praelapsa disputatio, non ea quae postea accidit aut tempus exhibitur, Inst Rhet 48,1 H.

The form frammaram & Lupurca etc. as an example from Vergil A XII 161, c. Interea reges, imperia rebus Latinus etc., which Servius notes as Hyperbaton (p 109); & Lupuna also cites B VII 70 nec lenta salices quamurantur (muratur Pal.) et tmesis Sophia. Serv. cites to illustrate the second declension as Lupurcus venit litora: Serv. – 'Lupurca' legendum est, non 'Lupurcia', quae post adventum Graecum Latinum nomen accepit..... quorum quidam superfluo esse prolepsin volunt.

The following passages noted by Servius show in what sense he understood the term: VI 506 quis genus Aeneadum: alii prolepsin volunt esse, IV 42 Talaque fervidos Veneris: hoc per prolepsin dictum est, VI 700 ad Caietae portum: a persona poetae prolepses; nam Caieta nondum decessit, cf. I 381 Thesei Neptunia Pellas: quoniam poetae Theseus tempus implevit et est prolepsis ex persona poetae: quo enim tempore Aeneas fuit, Theseus necdum regnabat in

Thracia, VII 912 Nomentum urbem: hoc ex sua persona
loci facta: nam adhuc civitas Nomentana non fuerat, ut in saeculo sui (713) Nomentum et Gabios, cum
(776) haec tum nomina erant, nunc sunt sine
nomine terrae: sed - alqui in catalogo haec vel hic
tamen ut pagus civitates; sed ea persona non proc-
cepit; VII 713 incremque Nomini Latini: sed iam
huius saeculi, sed prolapsi est. VIII 16 advehitur
Tiburs: sane prolapsus est; non prol Burdan-
um Tiburs appellati sunt, sed Tarquinium autem:
prolapsus: hoc haec cum nomina postea mutata
nulla sunt sed Romanorum fere: et hic prolap-
sus fecit; nam postea sic dictum est, IX, Vita-
lini: prolapsi est, X 10 Legio: prolapsus; nam le-
iones nomen Tiburs huius non fuit, sed Vi-
tulia mulae: per prolapsum potuisse vel.

It is noteworthy that Servius does not recognize the
grammatical sense in which prolapsus is now most
commonly employed.

ZEUGMA[1]

This is when a word expressed in one clause is supplied with another clause in order to complete the sense.

Ζεῦγμα ἐστὶ λέξις ἐν μέρει τοῦ λόγου κειμένη ἣ μετ' αὐτὰ τελεῖται ἢ πρὸ αὐτῶν, Cornif (IV.xxvi, 36) calls it conjunctio or adjunctio according to the position the word holds with reference to the related clauses: conjunctio est, quom interpositione verbi et superiores partes orationis comprehenduntur et inferiores: adjunctio est, quom verbum quod ad has comprehendendas non interponimus, sed aut primum aut postremum collocamus, Quint IX.3.62 later, quae dicitur ἐπεξεργάσια, si quae unum ad verbum plures sententiae referuntur, quamvis singulae quae desiderat illud, si sola ponantur. id accidit aut praeposito verbo, ad quod relegere respiciunt ..... aut inlato, quae plura claudicantes ..... Medium quoque potest esse, quod

[1] Volkmann p. 476f.

et praeteritum et sequentibus efficiat, (e.g. Hom. Il. 24, 117 ἐπεξεφέρεον, Dac. 456, 11 K has evidently confounded συν- + ὑποζεύγνυμι, the latter of which he likens to ὑπο-ζεύγνυμι est, quoties unum verbum in duplici multiplicive sententia postea applicatur omnibus superioribus respondens (Dac. also recognises the following terms according to the position of the governing word – mesozeuxes, prozeuxis, promesozeuxis), Don. 394, 15 K συζυγία est unius verbi conclusio diversis clausulis apte connexta, Keil 210, 9 K, Diom. 444, 11 K sit enim aut cum praeponitur unum verbum, ad quod sequentes sensus conferuntur..... aut cum in medio alicuius loco positum reperitur..... et ob id mesozeugma nominatur: aut certe cum uno verbo sensus complures cluduntur,..... unde hypozeugma dicitur, subiungitur Dac. 45, 21 K Solum dicitur hiatus vel adnexio.

The four Grammarians cite Aen. III 359

qui numina Phoebe

qui tripodas, Clarii lauros, qui sedera sortis:

Serv- sane per omnia zeugma est ab superioribus 'sentis'
360 Clarii Laureas: Serv- et hic 'qui sentis' subaudis, cf.
Serv at A I 120 (below) + III 260 nec iam amplius armis: subaudis 'usi sunt'; nec enim potest esse ab inferioribus
zeugma, quod plerumque fit, ut ei per omnia unus
verbum suffecerat, ut (Sil.) per omnia sentis subtilegis;
[illegible] cites IX 8 verbi id sonus et decus relicta.

The best statement of Servius is at A I 120 iam validam
Ilionei navem: zeugma est ab inferioribus 'vicit hiems': quod fit et a superioribus et a medio, plerumque et est ultimum per suppletur, ut (III 339-61. ...
hoc loco 'sentis' et ante dicta et sequentia repetendum est; cf. IX 1 quo te Memori pedes' or quo via ducit, ...
urbem?: subaudis 'ducunt'; et est zeugma a posterioribus.

Other examples are: A III 133 nunc optatae moliar ursis [illegible]: zeugma a superioribus, ... urbem, I 502 instans operi regisque futuris: zeugma est ad sequentia pertinens.

a VIII 8 patuere portum victoribus: zeugma utriusque
latus; nam 'victoribus portum' ut est usitatum dictu
et ad dicendum pertinet.

a XII 436 portunam ex aliis: subaudiemus 'opta'; non
enim portuna dicitur. it est zeugma non infrequens
(v. Wagnerum) planumque aliud subaudiatur ad hoc
loco, item (XII 435) sed multis 'opta'; nam portuna ex
aliis non dicitur, VIII 260, 294.

Only in a single instance does Servius fail to specify the verb of zeugma noted, ie. a XII 503 et est zeugma 'quinquepedia Thebanae pronubae, et pectora nuptae'; but the Scholia of Bernensis 363 are not the general term: a VIII 8 patuere victoribus et Troiae adiimus: zeugma est, 'adiimus' enim dixit dicere, v. XII 576 scalae inpositae subitusque apparuit equus: pro 'apparuerunt'; et est zeugma, ut in primo (144) pro 'adiisse': non enim solus Triton admolebatur; IX 131 sane 'retia rara, plagae' et reliqua subaudiatur 'portantur': aut zeugma est 'ruunt', VIII 317 ludisque trae planusque

frenebant: il est zeugma; nam et lebera frenebant
530 certabant: zeugma; potest et ad latinos et ad boves
nos referri, XII 316 me sunte: subaudes tum 'concurre-
re': il est zeugma.

'SYLLEPSIS'

This is when a word expressed in one clause is sup-
plied in a modified sense with another. It differs
from Zeugma in that the form of the word supplied
is varied according to the syntactical conditions
of each clause, while in Zeugma the same word
is supplied every time.

Trypho (III 202, 3 Sp.) calls it σύλληψις τὸ ἐνὶ τῷ
ὑφεστῶτι κατὰ δύο σημαίνειν, Porph. Hor. C. I 13 syllep-
sis est; ex verbo enim singularis numeri 'servet'
plurales nascuntur 'servent', bene, si de eo, quod
est 'bona meo' per se puram syllepsin 'mei' ad-
servamus, hac nos, si' quod 3 formis: syllepsis
prima fit, cum dictis singularis plurale allega-
Volcacium p. 477.

ter, secunda syntemsis... una tertia plurales singu
lare respicientes; syntemsis tertia fit hoc modo:
plurale vel singulari dictioni casuis necessarius
primo adtribuitur [secundo alia dictio adiicitur]¹
ad quam vel alii casus necessario inducendus,
si non adiungitur. Sex syntemseis discriminum diver-
sarum per unum verbum complectuntur con-
ceptio, Charis 231,4 JC, Diom 444,31 JC.

Under I - a singular substantive with a Plural verb -
hinc ubi ad 212 pars et pecora secant :- pecorale, id (1212)
pars grandes fruticum, cf II 31 pars duplex (et miranda).
pecorent, id (1219), VIII 6 pubes infelix pecora rat, id
(1212); Don Charis + Diom cite BI81

sunt nobis mitia poma,
castaneae molles et pressi copia lactis. Under
II - a Plural substantive with a singular verb - all
quae pronuntiavimus sub a I b hoc ideo omnia his
exemplis fiunt: deus ait 1;- pecudes secundum omnem spe-

¹ These words are supplied by Keil as containing
the sense of what has fallen out

nobis et singularis numeri conectuntur, respondentis vicinitate, ut ecce hoc loco currui, non armis respondet. eadem et in diversis generibus est observatio, ut magis vicino, etc., cf. 553 socius et rege recepto: syllepsis per numerum, ad (16). Livius III 5.2, the only one to recognize this form, cites a I 39 3, VII 26 9, b III 43, none of which are noted by Servius.

Si haec dativum ad Iovem et ad Dianam recte superponit: et est bene Horatius, facta per syllepsin, et ita dicas 'lege recte super nubia', i.e. ultra medium noctem; nulla enim syllepsis est, quae non et casum mutet, et aequat subaudiliene, ad (285), cf. p III 115 Lycoque Tiburi: pro 'docuere': aliter enim 'frena dedere' et aliter 'egere': et est syllepsis, cum aliquid assumitur, quod dictum supra non est.

The passages noted by Servius show a wider range per the Teiger than is recognized by the grammarians: a I 53 classem cogis ratibus: syl-

[illegible] per numeros, IX 333 vos o [illegible] per: syllepsis per numeros, X 333 vos Mis: iquest, ut (313). Verb. VI 312 (above) p. VII 14 extant: cum supra 'inventus erat' dixerit, subiungit 'exstant'. figuratum est, quia inventus enuntiatione singulare est, intellectu plurale, III 69 figurate 'ad genus pertinent'; ut (VI 660) hic manus de patrum figuratum [illegible] passi: et est figurate dictum, IX 316 (Aeneas) vicis urbem fui: syllepsis.

VI X 31 (sine face tua atque) subito numini: syllepsis per genus est, 69 quid manus illa virum?: syllepsis per genus; nam a manu, i.e. multitudine, ad viros, a femineo ad masculinum, transitum fecit. ergo figuratum et per genus et per numerum, 605 Ascanius puer: syllepsis est ordo: Ascanius et inventus; nam 'obsessa' et ad Ascanium pertinet.

VI 573 urbem quam statuo vestra est: multi reciptosin volunt... ut sit, pro 'urbs quam statuo vestra

[1] Cf. Don Ter Eun 4, 3, 11.

hra est' sed si sic intellegimus, 'primum' nobis mi-
us accidere ἀ συλλήψεως fit per causas nobis ex-
ternas; quod nec ratio nec usus patitur: συλλήψεως per causas
ipsorum casus: non ex obstaculo, e.g. amne, as-
sumendus nominativus, h.e. 'amnis', cum prae-
cumque periculi sit: συλλήψεως; nam subaudis 'pe-
riculum'; cf. VIO7 'visus' accendus (pars et certa
pars): potest et per syllepsin subaudiri 'certantes'.

a II 321 ipse trahit: septima syllepsis est; 'trahit' enim
licet a potus tantum sit, tamen et superiora concludit. (For meaning of septima see p. 5)

Examples of Quadriplexis, Anaphora, Epanalepsis, Epiphora, Symploce are to be found under Tautologia (p. 195), for Servius does not regard the manuals distinctions of the grammarians, but notes rather the fact or the purpose of the repetition without considering the position of the repeated words.

' Cf. Don. Ter. Ad. 5,4,3.

HOMOEOTELEUTON[1]

This is when successive sentences or clauses end with the same sound, i.e. rime.

Longinus III 19,3 ὅτι πολλὰ κῶλα τῇ ἀπὸ τῶν τελευτῶν ἕνωσι παίζηται, Demetr. 11,20 similiter desinens est, quom tametsi casus non insunt in verbis, tamen similes exitus sunt, εἰς or ἐς ut finitor extremum terminentur sundemque referant in cadendo sonum Aristid Isp 1/1 18,30 π ὁμοιόπτωτον. Hoc in duobus verbis eundem habet casum aut eandem nouissimam syllabam; 19,3 H ὁμοιοτέλευτον. Hoc minus evidens est quom superius, id minorem offerat numerum extremum. Non neque tam paria duo verba sunt, neque eundem habent casum et sonum omnes. Sunt 19,3,19 ὁμοιοτέλευτον habet similem duorum aut tertium aut plurimum finem, Hellius 19,1, Aristid 1/1 30,1 H ὁμοιοτέλευτον, simili determinatione. differt a superiore (ὁμοιόπτωτον), quod illud quidem id casu et sono simili verba membrorum determinat:

[1] Volkmann p 483

hoc vero non solum casuum similitudine, sed eu-
ritmi quoque virtute aliquo enuntiationis contentum ut,
Suc 454, 3 K fit cum diversae orationis fines iisdem
litteris terminantur, Ben 2, 1, 2 k, Hor 2 S 1, 5, Dion
447, 5 K.

Suc calls [illegible] Homoioteleuton [illegible]
Dion, VI 86 Della Corte hebe; but Servius notices
neither. All the Latin authorities cited distinguish Ho-
moioteleuton from Homoioptoton i.e. the successive
clauses or sentences end in the same sound + the
same grammatical case, but Servius does not men-
tion the latter term, nor, as far as I know, give
any example of it. Marouzeau [illegible] Homoio-
teleuton as a fault of style: cf. Quint 9 3 77 (homoeo-
teleuta in verbis simul numeri): notabilis est hic
versus: vitiosa est enim elocutio quae habet exitus simi-
liter, licet sit casuum dissimilitudo. The avoidance of
Homoioteleuton is also given as the reason for change
of form or case.

The following instances are noticed: αἰχμ 558 vocem-
que (vel eum que): duo ὁμοιοτέλευτα, IX 66 terga fali-
cumque hasta: est rubem sacrosanctum et homoeo-
teleuton, XII 341 ἀλλαξάμενος δεδιὼς ἔλεος τοῦ μὴ
(ἀλλαξάμενος) bluse ὁμοιοτέλευτα, 1572 purpureo
terreno: duo homoeoteleuta.

The following cases, where the extant b was not yet
a littera geminata, show b as well homoeoteleuton:
II 30 rebelli: praeter ὁμοιοτέλευτον admittit 's' litte-
ram, II 56 stares: si 'staret' (Ribb) legeris, 'maneret' se-
quitur praeter ὁμοιοτέλευτον, quae desiderium: hy-
perbaton erit, cum is se 'deum' per gentium
rum plurimum dicaret, ἁμαρτάνειν videat, III
663 gravibus (cruentis): praeter ὁμοιοτέλευτα 'pla-
centem' reduxit lectio, V 3, 1 nobis deus ille magister:
'nobis' non recte; sed pro 'nostri' est praetura stan-
di homoeoteleuta causa, VIII 433 turbatus: vel pro
'turbantis'; non tenuit homoeoteleuton, quae se-
quitur: pro 'turbandi' sed retinuit ὁμοιοτέλευτον sequen-

lis verbe, [illegible] quadringos: proprie homoeoteleuton erat dicere 'quadringos' XII 112 nec veni: pro 'nec venissem'; et erat ἐφαπτόμενον, ubi aequalem finem pars sequens habet: 'Messapus' autem ambram ut dicerent, erat ὁμοιοτέλευτον: nam utrosque erat 'bobus' 'dice' 'Messape', XII 901 Lucanis Arcadibus: 'lucatus' et 'marcatus' erat solecismus, quod erat proprie ἐφαπτόμενον, Mercurium pecus: 'cucium' autem antique ait, 'vitans homoeoteleuton', ne dicerat 'cucus pecus' pro, lucidi damma: mutant genus, ut erant homoeoteleuton, ⟨B VIII 2⟩ ut hic, ne homoeoteleuton fuerat inter 'lucidi damma', pro ipsi talpa: et mutant genus; nam 'hic talpa' dicitur: sed ut de damma fecit, ut (B VIII 28).

The appeal to pure, 'Volkmann' (p. [illegible]), to which successive words begin with the same sound, i.e. Alliteration, is noted by Cornutus (4,11,11), Virgil by Isac (458,1; K): Cum multorum Hebraeorum [illegible]

'Volkmann p.514.

multa similibus litteris [illegible] Keil, Gramm. Lat. VII 382, 7 sq. Diom. 446, 30 K.

Sac. cites Aen. III 183 casus Cassandra canebat: Serv.-Dan. comprobis iam vitiosa est, quae duas consonantes plerumque (22) Vergilius aperit numerum. At (V 866) ubi tuba sonabant.

Servius also notes a sequence of the same sound at III 193 Troiae Minervae multa per: at (V 866) Aen. III 183; Vergilius rapidi vectoris in similibus magnopere vitavisse non erat, V 866 et bene imitatus est maris stridorem: tale saxa sonabant.

The figure is called ὁμοιόπτωτον often successive words begin with the same syllable.

HIRMOS

This term, not referred to by Volkmann or Lausberg, is applied to a series of words all in the same grammatical case & depending on a verb expressed at the end of the clause.

Sac 455, 25 K oratio unius tenoris eosdem casus ad clausulam usque conservans et subiunctionem continens evidentem, Ter 39, 30 H, Phorm 211, 1 K, Hom 111, 111

In Graecis ὃς δὲ ἢ ὃς μὲν ἢ ὃς γε principio sententiae et latius saepe per sequentia etc.: Leo 703 - hiatus ad ὃς δὲ ὃς, i.e. idem sensus protenditur per multos versus.

The figure is mentioned again at Ω VII 66 ἐστὶ αὖτε εἰ, μός, i.e. ὑπερβατὸν ὑπερβάτου: Πρὸς δὲ τοῖς ἀκούσῃ, ἔφην ὁ Σωκράτης ἐγώ, ἔτι, i.e. dicit Socrates, ἐπιλείπει τι ἡμᾶς, ὦ Πρωταγόρα καὶ Σώκρατες, ἐρωτᾶν, εἰ ἱκανῶς ἡμῖν τὰ περὶ τούτων εἴρηται ἢ ἔστιν ἔτι τι ἐνδεές.

ANACOLUTHON

This is a lack of correspondence or balance in contrasted clauses.

Nonn. Nor C. 11, 111, 20 ἄκρον ἀλεγυνὸν ἑπέσθω

The form of hyperbaton is plain when the interrupted sequence of the words in this passage is contrasted with the close succession in the examples cited above.

ἀνακόλουθον; cum enim praedixisset 'qualis', non intulit quod erat consequens 'talis', sed 'in fugam'. Lex, Ter Haut. 1.1, 6, neque consuetudo in eo tenuem: ἀνακόλουθον ἐστι, quod non praecedit 'ita' vel 'quemadmodum' subiecit 'tamen', Soph. 4, 23 K dictio non habens verba sibi necessario iungenda'.

Sic vitis 4 II 13 quamquam saepius memoriae hominis, locutiones refugit, excipiam: – 'sed' 'tamen' quae non praeponitur 'quamquam', nobiscum necesse est 'tamen' (cf. other examples below) 4 13 VI 7 sequens tamen haec quae non sequeris mirabitur.

Sic vitis pro formal dependent, sed Ha cum plus sicut a perfecto: 4 II 331 initio: subaudies 'tot', et est ἀνακόλουθον: nam desit 'quot', cum non praecesserit 'tot', III 4, 3 et tamen: ἀνακόλουθόν ἐστι; non enim praecessit 'quamquam vicissim sit', cf. II 2 III 4 tamen: subaudiendum 'quamquam', quamquam nonnullum ita desinunt, tamen instantius, III Sch 13, 16 K; figura quando oratio deprehenditur fonitur, ut (4 II 330).

541 sed tamen : ἀνακόλουθον; nam 'quamquam' non praemisit, V281 vela facit tamen : ἀνακόλουθον; nam non praemisit 'quamquam' semper non potest'; P1177 'depeciare tamen' ἀνακόλουθον: nam cum non praeposuerit vel 'quamquam' vel 'licet' intulit 'tamen'; for the opposite use cf. XI3 nam cum 'quamquam' praemisisset, non intulit 'tamen', ut alibi (VII7) libertas quae sera tamen respexit inertem, cum 'tamen' dixerit non praemisit 'quamquam'; V66 prima : in vera 'prima'; nam etsi non se quae dicat adituros et ordine. ergo ἀνακόλουθον, XI51 infelix nisi fuerit: hoc quidam ἀνακόλουθον si non pro se accipiunt; sed ibi quidem ad sequentium patris adfectum et fratrem ordinem convertit. Compare P1241 consecutit premitur: dicit 'ita', ut sit, ut) ad sequentia consecutit, ita premitur a nostro.

CLIMAX[1]

This is a succession of words or clauses so arranged that each word is repeated, or the concluding word of one clause is repeated & becomes the first word of the clause following.

Zonaras III 166, 15 ἅρ ὅταν ἐπὶ πλέον προτείνοντες τὸ προκείμενον κεφάλαιον ἑκάστοις κόμμα τελευτῆς λόγου καὶ ἀρχῆς ποιήσωμεν, Cramer (4. c. 3. 34) Bellas il gradatio — in qua non solum ad antecedens verbum descendimus, quam ad superius ascensum est, Lic 8. 135, Quint 9. 2. 15 gradatio quae climax dicitur, ... capitil quae dicta simul, et gradatim ad aliud descendit, a prioribus repetit, Ex Dem Lac 10, 17 (prefers reading to scala or gradiendi) περίοδος ἐν ᾗ πρόσθεσις γίνεται τῶν προειρημένων ἐπιφερομένου τινὸς ὀνόματος, ἐν ᾧ πολλὰ καὶ μετὰ τέχνης εἰρημένα ἐπιτείνεται φαίνεται, ἢ ἀφαίρεσις τοῦ ἐπιφερομένου ὀνόματος ἐπιτείνουσα, Diom 444, 12 K copies from Quintilian & cites B III 63

τοῦτο ἔστιν ἐκφορὰ ἐπιφορὰ ἀναστροφὴ ἀναδίπλωσις ἐπιστροφὴ ἐπιμονὴ ἐπιμέλεια

[1] Volkmann p. 474 f.

florentem cytisum sequetur lascivia capella,
et Corydon, o Thyrsi.

The only example noted by Servius is Ecl. IX. 5 f. Caesa
[illegible] : et est [illegible]
bonum schema est, quotiens sensus variatur in
diversum [illegible], ut in [illegible]
ad vocem, quae efficitur [illegible], cf. Ecl. V. 5 f. X.

SOLOECISMUS[1]

In its widest sense this includes every deviation
from the rules of Syntax: practically however it is
concerned with Prose as opposed to Poetry, + Solo-
cismus in the former becomes Figura in the latter
(p. 133).

Herodian III 35, 7 ff ὁ δὲ σολοικισμὸς ἁμάρτημα μη-
δεμίαν αἰτίαν τῆς ἀκαταλληλίας ποιούμενος,
Servius 4, 12, 17, vitia in sermone, quae minus si latinus
sit, duo possunt esse: soloecismus et barbarismus.
[1] Volkmann p. 396

soloecismus est, quem in verbis pluribus consequens verbum superiori non accommodatur, Cic Part 18 nam ut in simplicibus verbis, quod non est Latinum, sic in coniunctis, quod non est consequens, vitiosum est, Quint 1,5,51 est cum soloecismus in oratione comprensionis unius sequentium ac priorum inter se inconvenientia positio, Pliss(5,20) quotes the definition of Demetrius Cepitis: soloecismus est imperfecta aut inconvenientia compositio partium orationis; Prudentius ex latis terms imperitia stribligo, hoc impolita soloecismus est latini sermonis infra frea ordinatio, verbis inconsequens, verborum inter se non suo loco positorum vitiosa structura, carens ordine sermo, dictio non cohaerens, Hor 2,2,62 vitium in contexto partium orationis contra regulam artis grammaticae positum, Chars 266,18 Ir ut vel Donatus, 367,22 K, Diom 440, 21 K —(28) latine a quibusdam stribligo appellatur.

Quintilian (1,5,34) takes up the discussion as to whether Soloecismus properly applies to a single word or to a connection of words + concludes (35): sit aliquando in uno verbo, numquam in solo verbo; cf. Sac 1131,1 K quamvis et solecismus possit interdum uno posito vitiosus fieri, tamen Bar 3,3,10 K quamquam multa committit, qui peregrinum aliquem in sua parte orationis fecerit solecismum.

Servius' definition is given in Comm in Don 1146,3 K solocismus autem dicendo est talis vitium factum in extrema partium orationis, ita ut singuli sermones Latini sint, sed pecent ipsa connexio. In this definition there is avoided the mechanical difference drawn by the other grammarians between Solecismus + Barbarismus, + a clearer statement is made of Quintilian's distinction that Solecismus inheres not in words as individuals, but in their relation to one another.

It has already been noted that Soloecismus, a fault in prose, becomes Figura, an excellence in poetry. The Grammarians repeat this statement in a perfunctory way & get proceed without any explanation to illustrate many of these varieties of Soloecismus from Vergil. Quintilian here consistently presents the same phenomena under Figura, while the Commentary of Servius never recognises Soloecismus in Vergil & very rarely any approach to it (σόλοικοι εἰδές, σολοικοφανές)[1]. The term occurs only twice: ad 12.0 (p.), 1.518 il potest summus: sic legendum, ne sit soloecismus.

The other terms are used in the following passages: ad 1.78 naufragus a pontis flumina. prose solecophanes est; nam cum mutationem verbum significet, ablativo casu est. sed hoc solent aut antiqua vel ea communes praepositiones locantes, ut est (7.142) conditus in urbem, contra, navi non dimittor in navo, item (12.5) Aeneas super aram, et

[1] Cf. Sch B 9.05 F. soloecismus, manu dicto.

(VI 203) ... super arbor sidunt, ... comm. Serv. m, 305, aI 295 secundum antiquam locutionem. sciendum tamen est hodie 'in' et 'sub' tantum communes esse praepositiones. ceterum 'super' et 'subter' iam accusativae sunt, sicut 'clam' et 'post'; quae ante communes fuerunt: nunc in his mutata natura est; ... p. also (I 253, VI 20), IX 111, X 31, 807, 838.

XIV 350 quem: longe ... patiti; et 'quem nec sit capit, quod ad communem refertur: et licet exceptor, tamen subiungatur est, ... et si femina, quales illae in Aeneide (IV 374), scilicet communem non quem capit, aIX 87.

aXIII 760 ... et cohaerens illos oculos et ... gutture: multi 'clivens' legunt, et integer sensus est; nam 'clivos' solecophanes est, et sic ista 'cingit gutture et clivos oculos facit'.

aX 10 ... est enim, 'hoc ne sit' ... fecit relativo: ... vis interiacet huius modi figurae, ut (XII 813), et Ennius (... Vahl.) quos te persequi est?

Read Solecismus & Barbarismus the Latin Grammarians give a list of other faults of Style (vitia sermonis) of which the following are noted by Festus, although not specifically as faults: Cacozelia (p. 76), Cacemphaton, Pleonasmus, Periergia (p. 106), Tautologia, Epexegesis, Cacosyntheton, Ellipsis, Syllepsis, Cacozeuxis, Amphibolia.

CACENPHATON[1]

This is an expression in which an obscene meaning is suggested either by a sequence of syllables (cacozelia by duo κακόν) or by a single word.

Quint 8, 3, 44 κακέμφατον – sive mala consuetudine in obscenum intellectum verba detorquet vel, sive vitiosa ipsorum verborum forma, sive cum turpem significationem habeant inter se pudica verba, (eg. cacozelia est verborum tur-

[1] Vaskuaun p. 46 37

putredo, non intellectus. inter cacemphaton ergo et cacozelogian hoc est, quod cacemphaton honestis verbis turpem continet sensum, cacozelogia vero obscenis verbis honestum exprimit intellectum. Don 392, 10 K, Charis 270, 16 K, Diom 448, 2 K, D. Victor 28, 7 K.

Don / Diom cite A I 173 nimirum cum verbis aequat: Serv- cacemphaton in sermone, quod fit si 'cum' particulam 'n' littera sequatur, Diom also cites VI 201 ol ramum hunc, quod ramum qui veste latebat.

Other examples are: A III 27 Dorica castra: mala et compositio ab ea capitaba incipere, quo de prius locutus est verbi; pro peramice et cacemphaton facit, ut hoc loco, cf. III 203 nocte caligine, cf. II 13 glauca canentia.

A VIII 401 conubia infausta gremio. Habent vero et Serviana pro pter unum cacemphaton 'infausum' legendum, cf. Comm. in Don 448, 12 K pro pter cacemphaton [illegible] p. 21, 21: Alf. Diem, De iteratis syllabis, Rhein. Mus. 38, 634 ff.

sphaten etiam in sensu.... cum dicat Iorgius 'coniugis impulsus gremio', et hic saccaphaten est in sensu.

PLEONASMOS[1]

This is the use of a greater number of words than is necessary for the expression of the thought.

Τρυφῶ (III 1, 11 p) Ἐφέσιοι τὸ ἀργὸν ἢ πλουσίως ἢ μετά τινος πλεονάζοντος, Quint 8, 3, 53 est et πλεονασμὸς etiam, cum superfluum verbis oratio onerator, cf. 1, 2, 11 abundare super necessitatem orationis, Hyperides 1 col. 36, 21 K, Dies 454, 18 K unum verbum electio amplius quam sensus exigit sensui, Dox 3 p, 3 K, Charis 271, 1 K, Diom 446, 18 K.

The form Graecorum ὡς ἄλλως τε καὶ is not found: Dem - pleonasmos. sec (IV 3 p) vocatique hic verbum Lausi (Dem - et est pleonasmos); Quint vides (IV 3, 9 p) XII 6, 15 vide modo, nisi ἐρῶ πλεον.

Servius' definition is given at VI 208, 6 sqq

[1] Volkmann p. 445

refert: pleonasmos est, qui fit quotiens adiectur superflua, ut alibi (IX 309). Terentius (Ad 3,2,31) his uerbis usus est.

Other examples are CIL 524 ore effata: abundat ore. Est autem genus pleonasmos, XI 6,5 oscitabat: pleonasmos, cf. I 6,14 (above); Prob II 1 sidera caeli: pleonasmos est; nec enim alibi, nisi in caelo, sunt sidera, III 501 uerberibus frigidis: pleonasmos est. Compare (without name) Prob VIII 46 sole recubans: 'solo' uidetur abundare, XI 6,40 'uoluitur ille excussus humi': 'humi uoluitur'; nam 'excussus' per se plenum est.

TAUTOLOGIA'

This is the repetition of the same or of an equivalent word.

Phoibammon (III 46,12 Sp) + Zonaras (III 165,21 Sp) define it as λέξεων παράλληλος ἴσοις τὸ αὐτὸ σημαινόντων. Quint 8,3,51 ταυτολογία i.e. eiusdem uerbi aut sen-

'Volkmann p. 404 f.

nominis declinatio..... interim mutato nominis ἐπαναλήψεως
dicitur, Ut Hom. Il. 34, 7 sq, Lac 4.54, 8K, Ser 295, 10K, Dan
271, 16K, Dione 450, 16K.

Ser is the only one of the Grammarians who cites
an example from Vergil. Aen. ∫ III 692 fateris libamina
et auro: Ser- fateris aureis; ἐν οἷς οἶδεν; † A I 505
media e testudine templi.

Servius makes his explanation in connection with
A III 629 ferro et bipennibus: tautologia est (Schol. Dan-
ἐν διὰ δοιοῖν: note a similar confusion above), ∫ XI
135 ferro bipenni: bipennis per se plenum est, et
securim significat, ut (III 629)

Another example is A III 524: hunc ubique videmus
Italiam. Italiam primus conclamat Achates
Italiam. laeto socii clamore salutant:
tautologia usus est ad exprimendum defectum
navigantium, ∫ IV 346 necessaria repetitio Italiae.

Servius also uses other designations, e.g. τὸ αὐτό:
A IX 301 fulsere horrentesque hastis exercitus: τὸ αὐτὸ

dixit, i.e. bis idem, id (II 219) bellum iterum pro alterum strategus renovavit (dictum est ad magistratum iuvidem, id (336), hic bellum: necessario iterum; II 260 Euboeae comites utterque Cephisus: τὸ αὐτό est; nam Euboea insula est in qua mons Cephisus, ‖ I 200 in pecus mare ac retro subsepta reperti: τὸ αὐτό; bis idem dixit, 335 aut resonantia longa littera miscere: τὸ αὐτό, i.e. idem bis dixit. Ω V 21 nec nec simile contra: nec τοῦ αὐτοῦ: suf ficeret unum aut 'simili' aut 'contra niti', cf. II 2; neque pedem repressit: aut 'retro' vacat, aut 'repressit' re vacat.

It is evident from the examples above that τὸ αὐτό / bis idem are equivalent terms: other examples ‖ Ha Keller ann. Ω 23 id metuens: bis idem, III 32 b stipes Achillea postea incorruptus reperitur: et idem bis dixit, V 23 supremum quoque vocat, certamen ita: videtur bis idem dixisse, ‖ II 23 audax et saepe vehens valet: et est

vis idem dictum: nam valli et sudes idem sunt.

In uno uso uses iteratio (iterum, etc.), and in twenty-seven the frequentative, while the dekoda of Bamil use repetitio (repetitur, etc.): a unico his locus est in Vergilio iteratio, ut hoc loco: nam cum ante praemisisset 'comprehendit' dixerit, intulit modo 'rit': item in quinto (547) cum praemisisset 'sic fatur', subiecit statim 'dic rit': sic - sicut et in tertio (484) docuimus, cum vacet minime est; sicut 7 8234 ite rit, ut tum incipit: iteratio est; nam supra rit 'carmenis ita fatur ei-cetis', sicut in quinto (547), 822 haec da fatur: eundem edocet; nam supra rit 'colloquitur', XII 10 sane notandum 'adfatur' atque 'infit': nam itera-

[1] This distinction is unique in not perfect, for twenty-seven uses repetitio twice, iteratio six times; the dekoda of Bamil use iteratum twice (7 11 350), though repetitum precedes. Nor does there appear to be any difference of meaning such as that stated by Ag item Ka 31,32 K — iteratio (παλιλλογία) of one word, repetitio (ἐπανάληψις) of more than one; cf. Ottonianus p. 466

tio est, quae frequentior est usus; IV 328 si quis mihi: bene iterat 'mihi', cf. VIII 84 tibi enim tibi: integrum est ergo 'tibi', ut ex iteratione crescat augmentum; IX 791 mecum Orpheus mecum, Orpheus mecum comitem: et talis est schema per repetitionem, ut (X 110), XII 362 litora litora: bona iteratio; nam supra (248) erit literarius error, f IV 311 Oceanitides umbrae, umbrae nero, fletus simulat pallidus umbra: rotunda autem figura honestissima, facta ex repetitione sermonis.

XII 3,4 hoc dixerunt, hoc ipse dixisse: et repetitum 'hoc' emphasin frequentium, non fugiens spondaeum sis a pueritia tradidere, cf. [illegible] et 'hoc' hoc repetitum; non enim duo sunt, sed unum iterum, IX 64 oppidum nec illis reliquit: bene repetitus 'nec'; XI 211 ipsum nemus ipsumque iubent: bene repetitum 'ipsum' (cf. 300 ipsum: invidiose repetitum pronomen), XI 231 deinumque vocari solum possit: et hic bene repetitum 'solum'; III 63, pectora, o miseri, pectora: repetitio auctoris 'pectora' (vel in re)ne-

Examples of single (III 4), IX 24 Attonitis: repetitio rem
inusitatam et arctis, VIII 17 et quae maxime
semper: repetitio verbi aut loci causa et postponitur
participium, 3 17 illud 'quisque' in priore repetitum
posterum removit.

Ubi postponuntur commentis (without distinguishing
more critical in hanc: CIII 54 haud mora continuo:
unum de his [domesticis] unum, IV 80 absens absentem:
unum suffecerat; sic (X 600).

EPEXEGESIS[1]

This differs but slightly from Tautologia, inasmuch
as repetition of an idea in different words.

Ubi (III 30, 1 ἐπεξήγησίς ἐστιν, ὅταν τῷ αὐτῷ τὴν
διαφόρως ὀνόματι, τῇ δυνάμει δὲ τὸ αὐτὸ δηλοῦντι
χρώμεθα πλείοσιν, ἐν μὲν καὶ τὸ αὐτὸ βουλόμενοι
σημῆναι, Demetr. (II, 21, 29) hendiadys or interpretatio
rem unam duobus verbis explicat, vel
id commutat quod praecedit, ut alio verbo, quod

[1] Volkmann p. 405.

idem vidit, Lucil (C.3,16) vers. hic fratres ... cum eadem fluvii sequi cal. ... vota idem sequi-
tur; ... vers. Don. ... cum una res multis nominibus nuncupatur, Schol
Hor C.1,3,2 sic fratres Helenae lucida sidera: Acron-
ἐπεξήγητης, Porph - σχῆμα ἐπεξήγητης, quia fratres
Helenae lucida sidera sunt, + at C.4,8,31, Don Ter
Hor 1,1,13 ... vel, Valerius vel: ἐπεξήγησις, Ter
H.33, Schem. Dianoeas ... ἐπεξήγησις ... ...
... Sch. 13 ...

Duae ... magno ... - ... hanc - ... Hanc, Ingratis ... et ... hos ... progenies: ... - quod autem dicit 'hos progenies', ... vel, ... (116) ... quae ... regina. An opinion of Donatus is mentioned at Ecl III 90; eundem transcripsit ... et ... fratris eum: Donatus super-fluam putat esse commutationem, ... ut ... vel ...: adiecit eandem per ... ...

pectoris crates

Servius gives an explanation rather than a proper definition: 'AII Tyrii tenuere colere: deest 'quam'; manet namque antiqui per epexegesin dicere quod nos interposito pronomine explicamus. Item (130) et locus ille priorum fuit quo coquerunt dicunt (Lemnius est autem 'quam' ut (12)), cf. 159 est in recessu longo locus: subaudis 'quem', ut supra (13), 33 denotri ulterioris: deest 'quam', III 14 Thracia arant: fecundi; hominum est 'quam', 163-6 (The same verses as I 530-3 above), VIII 595 est locus... late sacer, undique: deest 'quem' vel 'cum'.

Item epexegesis: 'AII, nullum Paridis spretaque iniuria formae: epexegesis est, hoc enim fuit illud cum Paride: ut 'qui' participale sit, simul illo loco (V 467), 251 ferres urbem et promissa moenia mecum: aut certe ut saepe 'et', simul multi, ut epexegesin facis 'ferres urbem', i.e. 'promissa Lavini moenia'. Videtur autem, quoniam dictum 'urbem et moenia' qui

diversis libris explicuit, ξ VIII 20; IIII; tunc alias arta vincla: aut exegesis mentionem alt, aut utrumque habuit, sed cave rebere: aque, exegesis, VI; ferarum tecta: exegesis silvae, II antrum immane: exegesis domus Sibyllae, VII 42 et cubi reserata per aevum: potest tamen esse exegesis 'per vinum', i.e. caeli reserata: nec enim aliud erat aevum, XI 105 quaerunt vos laudes fortiaque exilia, Italici implicuit bello: exegesis potest esse explicuit: quaerunt vos fortia implicuit, quae est exilia bello, XII 11 et Lycii missos et pollentia arva: vacat 'et'; nam per exegesin Lyciam arva Apollinis dixit, B IV 26 heroum laudes et facta parentis: exegesis si sit, melior sensus est; quae erunt heroum laudes, tuae parentis exilia, ξ 13 pecus aevum boum qui cultus habendo sit pecori: sed a disputata exegesis del, ut hoc sit 'qui cultus habendo sit pecori'; quod est 'quae cura boum'.

Ita lenit ἐπεξήγησις apud Aelium Dionysium ap. Eustathium 1546 verso

'Cited in Sch. B. 984 H.

quod proximus aere repulsum ex summo clipei ne-
que quam umbone pependit: alii unam eandemque
rem bis dictam volunt, et superfluam putant
'et summo clipei neque quam umbone pependit',
cum prius esset 'nec quod proximus aere re-
pulsum', quod idem est 'et summo clipei ne-
que quam umbone pependit'; at mihi alterum dici
putanti 'summo clipei neque quam umbone pen-
dit' hoc primum non summo clipei usui, at ex
summo clipei pendere et proximus hic, nec de
clipeo pependit, sed duplicationem narrationis
per ἐπεξεργασίαν quaerenti.

The term is also in Quint. 9.3.17 ἐπεξεργασία, re-
petitio probationis, similem et eundem ex abun-
danti, Lex Iordi 1.1.7 and he even cites: ἐπ-
εξήγησις τῶν ἐξεργασίᾳ. Possibly, it was carelessly
used instead of ἐπεξήγησις in the Scholia Bernensia.

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[1] Volkmann p.447

AUXESIS'

This is an expansion or enlargement of a thought by using related parallel ideas or expressions.

Quon I 457,5 ὁ λόγος μεῖζον ποιῶν φαίνεσθαι τὸ πρᾶγμα, Cornif 3,13,23 amplificatio est oratio, quae aut in invidiam adducit aut ad misericordiam trahit auditoris animum, Cic Or I 125 in qua genera amplificandique vires, quae ab eisdem (i.e. a Graecis) αὔξησις est nominata, sunt 3,3,25 non et verba geminentur, vel amplificandi gratia, vel miserandi, Iorph. Hor Epod 16,27 per auxesin ergo videtur publicum execrari, Epp 2,1,22 pastidit et odit: auxesis; plus enim odit quam pastidit, idem ars 469,3 in hac exhortatione est item auxesis; auget enim laudis eloquentiae. auxesis porro duobus modis fit, ratione et comparatione.

A couple of examples are noted in the commentary: Q IV 5b, Quint ego: hoc loco per αὔξησιν figuram adhortationem implent: nam eandem rem secundo

Volkmann p.266.

dixit 'heia age', non 'heia pergo' sequeretur, ut
v, 1, magis itaque magis: deinceps sermonis fuit
augmentum, ac si dicerit 'magis ac plus'; Iuv. sa-
ne galericam Lucanus dixit nervos mitti tortilibus
et pueriles machinas, ut (VII, 1), Vergilius vero ait
Turnum manu iaculari potuisse: unde apparet
aut a Lucano ad mansuem illius qui occidendus
fuerat, esse dictum, aut a Vergilio ad laudem
Turni, qui talem hastam manu iaculatus est.

ELLIPSIS

This is often a word or words required by the
sense is omitted from a construction.

Longin. (XIII, 1, 1) ὃ καλεῖ τὴν λέξιν οἱ μὲν τὸ πλῆθες
ἐξενηνεγμένην, Quint. 9, 3, 21 verbum enim ex verbis in-
telligi, quod inter vitia ellipsis vocatur, 1, 3, 40 de-
tractionis ἔλλειψιν, Ps. Dion. περὶ σχ. 3, 6 ἢ ἔλλειψις, i.e.
detractio, Sac 454, 1 K sensus minus valens verborum,
quam necessitas postulat, Don 375, 11 K, Charis 274, 21 K,

Non. 450, 1, 1, Del B, 16 v quando fundus rubum dent.

Dicunt cibos CXII mil Graecis ad fontes rumo, hic III 340 quem tibi com-Troen: hero-homisticum nec in sensu plenum, hic I 37 haec rerum: dein-subventionem tenuta est, dicit cum, hinc I 2 Italiam venit: dein- tetrapit provinciae pro positionem terris' Italiam venit' pro ad Italiam venit, 15 terris iactatus et alto.

Diversus' disputation is a connection with Parenthesis: nisi ellipsis nullum est quotiens remotis interpositis dicit aliquid, ut est (133) quos ego- post mihi non simile pectus: dicit cum 'adfligam' 37, 1 magnae habenas a pectori vocem: dicit 'dixit' et quotiens longe respondet, parenthesis est; quotiens nusquam, ellipsis dicitur, ut hoc loco.

Alter exemplo non: at VIII tubia per totum: 'gerebatur' subaudis: et est formosa ellipsis, IX 51 ea cui: ellipsis festinationis reformantur gratia, 3, 3 nec longum in medio tempus: et est

ellipsis, XI 823 *falsi*: absolute, vel *pugnare* vel *vivere*: necessaria enim ellipsis in *defectivi*, forma *ei* vel non semel posita est, XII 161 (see App. Crit.).

Note. The Scholia of Daniel prefer the form ellipsis. Servius uses the technical name in a very small proportion of the cases that it occurs. Thus, given the following summary of the passages in which he remarks upon the omission of a word:— Ellipsis of *dicit* or *dicens* is noted 11 times, of *esse* — substantive 20, verbum 10 times, other verbs 8 times: Substantives — ellipsis of object accusative 3 times, of accusative + specifying limit, with adjective in agreement expressed, e.g. A I 310 convexo scilicet *aere*, 5 times, other substantive words 5 times: Adjectives — omitted 12 times, *Pars tempore* with *Pars* 1, Obs. 3 times.

TAPINOSIS

This is the description in too modest terms of anything of size or importance.

Quintilian (II 17, 14) mentions it as opposed to αὔξησις. Quint 8, 3, 45 humiliatio rerum (ταπείνωσις Graecum) quae vel magnitudine vel dignitate minuitur. Lex usus, ut in re magna humilis expositio, Ter Eun. 2, 2, 43 [illegible] Cicero [illegible] Lucan 4, 50, 7 [illegible].

Herrins' definition is one for which the same as that of the Rhetorica ad Herennium, the last one, portraying [illegible] Tapinosis est, cum res magnae humilis expositio. proinde ter [illegible] humiliorem [illegible] subiunxit, ut hoc loco 'vasto' [illegible] (cf. II 17, 1). item cum de aqua loquentur ait (III 9) cavernas ingentes, Accon (Ter Ph. 2, 1, 93) cites this example, Lucan III 17 Seu - ut diximus, pulsato ecquid tapinosis, 1 Lucan 3 Seu - ut diximus, pulsato ecquid tapinosis, 1 Lucan 3 Seu - pro tapinosis dictum est; nam non mouit, sed sonuit; Lucan cites 1352 multa modo

simulans.

Other examples are: QI 465 largoque umectat flumine vultum: tapinosis est quae dicit 'umectat' [II 416 ligno] subjectaque tapinosim dicens 'ligni', aut contrarium praestans: pabulo, ut vadet, saeuit tapinosis, III 624 (see under Ecl. I, p. 128), VIII 241 pendens patuere cauernae: cauernas autem spelunceas per tapinosin dicit, X 763 per maxima Mimas colegas: epitheto elevavit tapinosim more suo.

Compare (without name) QI 413 gurgite 'pallet' humidus dictum accipiunt, XI 311 linquat, XII 715 prende

CACOSYNTHETON[1]

This is a transgression of the laws of good composition.

The earliest mention of the term I found in Lucilius (IX frag. 26, Baehr.): absol hoc v 'r' non multum cacosynthetum, Lucil. v. 3, 5, quod multo vitiosius (est), si naso inhaereret vocant, hoc nasum, vt inducens structura verborum, hoc genus, vt vitiosa compositio dicitur.

[1] Volkmann p. 407

Charis 271,22 K, Diom. 451,17 K

The four Grammarians cite a IX 606, versaque iuvencum terga fatigamus hasta: Serv. ad 606 - est autem accusativus et non vocativus. The explanations given by Albinus 311,14 K Terga bovum sunt tantum, singulariter tergum; tergus pro adiectivum, flexibile quod tergere, i.e. tergere, ideo in exemplo posuit tergora. Servius posuit ubi tergus compositum est (VIII 644), quem quod hominum sunt accusativus imposuit, et est cacosynthetum.

Servius uses the term only in the passage quoted above, although he notes the use of tergum for tergus in the following cases: a 368 tergo: pro tergore, V 351 tergum: pellem. necessaria nunc sic: hanc 'tergus' debuit dicere, VIII 411 tergo: pro tergoribus, i.e. coriis, IX 410 'tergum' pro 'tergus' dixit - Sabinianus tergis vincibrunt pro 'tergoribus': quam vel hasta ex taleribus (= pro clipeis) confecta erat, vel alibi (1365). item in nono (760).

AMPHIBOLIA'

This is often an expression has more than a single meaning.

Strabo, III 209,5 ἐν ἑνὶ τόπῳ ἢ τῷ λέξει ἢ λόγῳ εἶναι καὶ πλείονα πράγματα δηλοῦντα, Cornif 2,11,16 si ambiguum esse scriptum putabitur, quod in duas aut plures sententias trahi possit, e.g. Varr 131, Inv 2,116, Quint 8,1, 46 ambiguitas, quae ἀμφιβολία nominatur, e.g. Inamphiboliae species sunt innumerabiles (a blind & stole went fellows), Suo nomine dicta tenebunt ambiguae proprium duxerunt locutionem, Lex 3,1, 103 ambiguitas dictionis, Charis 2ª 1,26 K, Diom 450,1-K.

Note. As one of the four divisions under status legales ἀμφιβολία or ambiguitas is found e.g. 101. Victor, Formulae, Inst. Progymn., Mart. Cap.: see 4th Index.

Quod dubie (with feminine) 1147, loca tenens tamen: loco – quae incerta sunt; Suo XIII 61 sed nunc rubent ubi lilia nivea alba rosa: loco – aut ubi nunc alba lilia permista rubent rosa

A typical example from Servius is AIH 672 aurea sub- Tollemaere p.40.

nullus dubito quin primo manuscr: amphibolia sit hoc loco, utrum ipsa aurea, an aurea cingula. Reiciendum tamen plerumque amphibolium nobis videtur dissolvi, ut (b 98) aurea compescuit specula fide aurea: si enim ad spondam referas, non stat versus, sero at b 98 si 'spondet aurea' displicens pudens est, sed synizesis fit, et spondeus est.

Other examples are: α II 31 donum: ἀμφιβολία, non quod ipse dedit, sed quod ei oblatum est, cf p IX 238 in vulnere ponunt: non sua, sed ab se illata. et amphibolia dictum est, ut (π IX 10) cum uno minor mentem commouit, per eum inspectat scelus, non per amicum patientem, α II 436 vulnus Aleui: quod illi Aleus inflixerat, XII. 'eventum' multo vulnus quod remedia fecerunt, ut nostro de vulnere: quod non inferimus; et debet et Teucrus, IX 200 amphiboliam terroris: quam fugi ut perderet; III 3, multis fugis: a multis una amphibolia patatur; Potest tamen aut catholicon esse epitheton fugis, vel eis kat-tautous fugis, quae multi sunt, an per eas dixerit: ut supra

(I267) diximus, secundum Vergilium: nam Cato cum in origuibus ad Italiam venisse docet; unde etiam in sexto (718) illud amphibolon est quo magis Italia mecum laetere reperta, IV 178 ira invidata deorum: amphibolon est, utrum sua ira propter exitium reputas, an ira deorum invidiae; prima enim exitium reputas, sed quibus quibus antiquum: amphibolia; quid prius, quid posterius dicam? Vnus, est enim appellat qui moribus urbem: amphibolon est; aut eam moribus, aut prima moribus appellantur, VII 637 classica iacuque sonant: bene posuit amphiboliam; nam classicum dicimus et tubam ipsam et sonum, VIII 7 semper sonare meo: amphiboliam facit, 299 non te rubicunda equitum: alias amphibolia relictus, X 21 ut sequis spes: et sequimur, ultrum 'spes sequimur', an 'sequis spes'? 10, seu patris Italum sedes Hesperiam tenuere: propter amphibolian dictum 'Italum' et infra 'castra obsidione tenentur', scilicet Troianorum, 124, XI 680, XII 94.

Compare ad IX 706, X 147, XI 657, 751, 769, XII 319.

NOTE

My collections include a number of terms the presentation of which I have thought best to reserve for another time. Their names are:

Barbarismus, Metaplasmus – including Prothesis, Epenthesis, Aphaeresis, Syncope, Apocope, Ecthlipsis, Systole, Diaeresis, Synaeresis, Synizesis, Synalepha, Ecthlipsis, Antithesis, Antistoichon, Metathesis.

Τὸ ἁλιεύειν, Antapodosis, ἀντικατηγορία, Antistrophe, Apocarteresis, Apostrophe, ἀφαιρετική, Comparatio, Dirimens, Diastole, ἐκφώνησις, Emphasis, ἐπιφώνησις, Emphysema, Fictus, Homoeoptoton, ὑπέρθεσις, ὑπόκρισις, ὑφέν, Oeconomia, Paralipsis, παρέκβασις, Phantasia, τὸ πρέπον, Prosphonesis, παῦσις, Τὸ στιγμιαῖον, στιγμαιοποιΐα, Tapotkesia.

In making my collections, I have also gathered a large amount of material consisting of phrases, definitions, synonyms, etc., which I propose to arrange in the form of a lexicon. The importance

of Servius' authority is surely great enough to make the presentation of this side of his Commentary a useful addition to Latin lexicography.

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LIFE

I was born in New York City, June 6th 1859. I was prepared for college privately by Reginald F. Whitman. I entered the College of New Jersey at Princeton September 1875, from which I graduated in June 1881 with the degree of A.B., receiving that of A.M. in June 1884. I was appointed Tutor in Latin in the College & held the position for three years. I entered the Johns Hopkins University October 1885 & have remained connected with that institution up to the present time, having received the following appointments: Fellow by Scholarship 1886-7, Fellow 1887-8, Fellow by Courtesy 1888-91, Instructor in Latin 1886, 1888-9. I have pursued courses in Latin, Greek, Sanskrit under the direction of Drs. Gildersleeve, Bloomfield, & Gray, & I desire to acknowledge my obligations, especially to Dr. Gildersleeve, not only for instruction & kindly counsel, but also for his constant kindness in affording me much valuable suggestion & advice.